

# KAHANIYA

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## RAJEE & KANNAN

Rajee had taken a liking for Kannan, the motherless child, and when after her return from her parents' home where she had gone for Deepavali she found that he had been taken away by his father she felt a strange emptiness in the house

By S. LAKSHMI SUBRAMANIAM \*

It was one o'clock when Ramu reached home. In his joy and relief of having secured a house for a fair rent he forgot even his hunger and weariness.

It was four months since Ramu was married. He had got a job soon after the marriage and every one said that luck had come to him with Rajee. He never denied it. Getting Rajee as his wife was his greatest luck.

He was then staying with his parents-in-law. But having got a job, he wanted to set up a separate home. Not that he found it inconvenient to be with Rajee's parents. But the longing, as is the case with all the young couples, was there to run a separate home and live just by themselves.

And so he had made it a regular routine, after the office work, to go house-hunting. Now that he had secured, after a long

search, a decent portion on a moderate rent, he paid the advance. He took Rajee to have a look at the house in the evening. After all she was going to be there all the time and it should suit her taste as well. It was a separate portion with all the conveniences—an independent entrance, open frontage, separate latrine and bath room. The portion was in the upstairs and was well ventilated. From the verandah they could get a good view of the surroundings and the cocoanut grove adjacent to the railway line. The noise of the electric train passing beyond the

Greeting you on the front cover of this Deepavali number is Vujayanthimala—the heart-throb of all young screen goers! She will be seen shortly in Gemini's social, Paigham.

\* The original in Tamil appeared in *Kalki*.

grove could be heard in the stillness of the late evenings and nights.

As they were coming down after inspecting the upstairs portion a dog came running from the corner, barking. Rajee drew back a little frightened. "Don't be afraid," said Ramu and tried to pacify the dog. He, however, didn't succeed.

The house owner came out and called the dog. It ran towards him much to their great relief.

When Rajee came down, she saw a child sitting on the steps of the house. "Who is it?" she asked.

"Must be his grandchild."

"Looks sweet, isn't it?"

"Oh! You are going to be here within a week and he will be playing with you all the time."

The child smiled as if it understood the conversation.

"What is your name?" she asked.

"Kannan," said he, and in turn asked, "Who are you?"

After a little hesitation she said, "I am your *mami*."

"No, you are Rajee *mami*," the child said. She smiled and patted him.

\* \* \*

Kannan was there to greet her

## A HAPPY DEEPAVALI TO YOU ALL

A news agent from Andhra Pradesh writes :

"I am glad to have seen a copy of your monthly which was brought here by a friend of mine from Madras. Reading it I found it to be very interesting. Please supply me with eight copies of this month's issue. Herewith sending M.O."

A reader writes :

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while she moved into the new portion with all the household furniture and belongings. He looked at everything with great curiosity.

"Come in," said Rajee encouragingly. The child hesitated.

"Where's your mother?" she asked. There was no reply. His eyes grew moist. She understood.

Taking out a tin from a box, she gave him two chocolates. "How do you like chocolates?" she asked, trying to change the subject.

After Ramu returned that night from office she asked him about Kannan's parents. "Did you ask the child about it?" he asked.

"Yes, I didn't know. He could not answer. I was upset." "You could have asked me. Kannan's mother, the daughter of the old man below, is no more. Kannan was a year old when she died. His father is in Burma now. Kannan has been living with his grandparents."

"Motherless child!" she murmured and was silent for a moment. Sympathy for the young mother of Kannan, whom she had never seen, and the child welled up in her.

Next morning while she was getting milk from the lady downstairs, she felt something queer on her shoulders. Placing the milk vessel on the window sill she brushed off the object. It was a squirrel. She started trembling all over.

"Why, are you afraid?" asked the old lady. Rajee felt ashamed for being afraid of a squirrel and didn't reply. It seems it was found abandoned in the garden. Its mother perhaps had met its



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death suddenly. "It is with us for a year now and quite tame," explained the old lady.

"The squirrel also has no mother, like Kannan," she said to herself.

The squirrel was Kannan's playmate. He would run after it and catch it. They would play hide and seek together thus and sometimes he used to take it and put it on Rajee's shoulders. She would shake her shoulders to get rid of the squirrel much to his amusement.

Rajee was fond of children even from her childhood. She had been an affectionate sister to her brother. Her sister's children too were much attached to her. The natural affection

and love that was in her nature was now centred on Kannan, the motherless child.

Ramu left for the office early in the mornings. She had no work after having prepared his lunch and sent it. Till he returned late in the evenings Kannan was her only companion. He would bring his tricycle and insist on her playing with him. Playing at trains was his favourite game. He would sit on the cycle clasping a doll to his bosom and ask her to push it from behind. The tricycle would be the train, the chairs, stations, and the table on which the radio was kept, the terminus. Rajee would be the engine driver, the doll, the passenger, and Kannan, the man who commanded the train to stop or go. Now and then she had to stop and go to the kitchen to attend to the cooking.

"Why has the train stopped?" he would ask.

"Oh, the engine must take some water," she would say laughingly.

When he got sleepy he would ask, "Is it already night?"

"It is. The lamps are already lit. Now we must sleep," she would answer.

"Alright. We will sleep for sometime. You must also lie down."

"Yes," she would say and clear a space for herself and him and lie down. Very soon Kannan would fall asleep. Days thus slipped by happily.

\* \* \*

Deepavali was approaching. She bought crackers and sprinklers for Kannan. He would watch the crackers burst from a

distance but when there was a colourful shower of sparks from the sparklers he would come and hug her from behind.

It was Rajee's first Deepavali after marriage. She had to go with Ramu two or three days in advance, to her parent's house. She found it difficult to leave Kannan, especially on the eve of Deepavali, a festival that the children liked and enjoyed so much.

On Deepavali day she was kept quite busy the whole time. New clothes, presentations, feast, entertainment—everything was there. But Rajee found it all dull. Even the presence of her sister's children did not make her feel happy. She longed for the company of Kannan. She would be asking within herself what Kannan would be doing then. She also mentally noted the things Kannan would be happy to have. And also speculated on the excuses that she would have to give if Kannan asked why she was absent during Deepavali.

Deepavali was over. But when she returned to her home, Kannan was not waiting in the front yard to receive her. She was worried. Was he ill?

She took the toy car that she had bought for him and went to the old lady, to ask about Kannan.

"Where is Kannan?" she inquired.

"He is not here." She hesitated for a moment and then added, "His father has taken him with him."

"Where?"

"Probably to Burma."

"When will he return?"

"Who knows? Why should



dear. All these difficulties were there even from the beginning. I never said that this portion was convenient in all respects. But then you found Kannan here. His presence compensated everything. Even things that you did not like, seemed alright with his presence. Now that he has left this house, everything and every object reminds you of him and the pleasant moments you had spent in his company. It is this that makes you feel sick of remaining here.' After a moment's pause he added:

"Kannan has gone to the place which rightfully belongs to him and where he can expect greater love. We are all passers by who just happened to come into his

life.

"What is your affection worth to him compared to the love of his father? You will soon have an opportunity to lavish your love on a child of your own and to forget your worries in his smiles.

"In the meantime I will search for another house if that will make you happy."

Rajee did not reply. She was too filled with emotion to speak and as they stood there under the star-lit sky, the stillness of the night was broken by a deep vibrant cry "Maa" from the cow, which had been separated from its calf for the night in the cattle shed below.

*(Translation by the author.)*

### TIT FOR TAT

A well-known comedian had just made his after-dinner speech at a gathering of notables. When he had seated himself an eminent lawyer rose, and standing with his hands deep in his trousers pocket, a habit of his, he laughingly asked: "Doesn't it strike the company as a little unusual that a professional humorist should be funny?"

When the laughter had subsided, the comedian drawled, "Doesn't it strike the company as a little unusual that a lawyer should have his hands in his own pockets?"

\* \* \* \*

### SNUBBED

A very talkative woman button-holed an angler who was minding his own business and said, "Aren't you ashamed of yourself? A big fellow like you might be better employed than in cruelly catching poor little fish."

"May be you are right," replied the angler, "but if this fish had kept his mouth shut he wouldn't be where he is."

\* \* \* \*

### DELICATE

A farmer was being urged by his wife to attend the funeral of his neighbour's third wife. "I am not going," he was repeating adamantly.

"Goodness sakes, why not?" she asked.

"Well, Mary, I am beginning to feel kinda awkward about going so often without anything of the sort to ask him back to."

# PATTOM HOUSE MURDER CASE

By S. RAJAGOPALAN

K. P. Krishnan Nair was living with family at Pattom House in Trivandrum. He was a PWD contractor, and owned also a lodging house called the Modern Tourist Lodge. His family consisted of his wife Saraswathamma (38) and three children, Sakthidasan (8), Rajalakshmi (6) and Girija (4). All of them were school going. The last was studying in a school opposite to the house. The boy had to go to school at 10 a.m. and return at 4 p.m. The girls would return for the mid-day meal at 12 noon, go back to school at 12-30 and return in the evening. His own routine was to leave the house at 9 a.m. and come back late in the night at 9 p.m.

There were also in the house

Sivarajan (22), a servant of the household, and a kitchen maid, whose husband Sankaran (23) was a friend of Sivarajan.

Saraswathamma was the only daughter of her mother who was living in the Pazavangadi house, about 2 miles away and possessed considerable properties. She was visiting the daughter off and on and had stayed with her for three days from 1-8-1957.

The Pattom House faces east and is on the eastern slope of a hill. It is reached through a gate, and up a flight of steps. The courtyard is 40 feet from the road and above 15 feet. There are compound walls all round. The gate is of wood. The house is secluded and protected from

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outside gaze or intrusion.

Krishnan Nair and his wife were married 10 years ago and to all appearances they were getting on well. It would seem, however, that within six months of the marriage he had proposed that his mother-in-law should sell some of her properties and give him the proceeds for investment in his business. But both she and his own wife vetoed it. Latterly his mother-in-law gave him Rs. 1,500 for effecting repairs to her Pazavangadi residence, but he had put it off on some ground or other, the more so, because his own monetary affairs had become a headache with numerous debts mounting up. This had irritated both mother and daughter. Some 10 days before 5-8-1957 he refused to take food from the house; his explanation was that it was designedly prepared carelessly.

A few days thereafter, he had been to Courtallam and had returned on the night of 4-8-1957. He drank a cup of milk given by his wife and went to sleep. To all outward appearances, however, the family remained a cordial unit. Both the wife and children every day used to assemble at the gate to give a send off to him in the morning when he repaired to his office.

Saraswathamma also maintained cows in the house and sold the surplus milk to four of her neighbours.

On 5-8-1957 the day's routine was gone through. The maid servant had gone on leave and only Sivarajan remained in the house along with Saraswathamma. She was seen in the house until 2 p.m. At 1 p.m. a sweeper of

the school saw her at the gate with her youngest child. She was wearing a blouse. A neighbouring shopkeeper also had noticed her at that place, driving out a mad man who had come there for alms.

At about 2 p.m. a resident of the opposite house saw Sivarajan and Sankaran going past along the road up to the gate of the Pattom House. Sivarajan's brother had come there a little later to take him to his uncle, Dr. Govindan, for receiving his monthly allowances. He found the gate locked from inside. The child Girija had also come then and they knocked at the door for five minutes. Then Sivarajan came out and opened the door, but sent his brother away saying he had heavy work in the household.

At 3 p.m. a neighbour saw Sankaran coming out of the house and proceeding southwards his face downcast. Half an hour later, Sivarajan came and proceeded to a tea shop and bought some eatables for the children.

By about 4 p.m. the children's tutor arrived. He did not find Saraswathamma but saw Sivarajan alone in the house. Then the children came. He gave them lessons and went away at 5 p.m. The shepherd also came to milk the cows, and was told by Sivarajan that Saraswathamma had gone to collect the milk dues.

At about 6 p.m. Sivarajan was seen at the gate with the youngest child crying bitterly. He was telling everyone that Saraswathamma had gone to collect the milk dues. Then he

went to Pazavangadi house and told her mother that she was missing from the house ever since she went out to collect the milk dues. Quite unexpectedly, however, the old lady burst into a temper and uttered that she had been killed both by him and his master Krishnan Nair. She contacted immediately a tenant of hers, engaged a taxi, and went to Karamani to report to her nephew, an Amin. Two more relations were sought for and the party arrived at Pattom House at 9 p.m. The lady was crying all the while that Saraswathamma had been murdered. A crowd naturally enough gathered round the house.

Meanwhile Sivarajan and Sankaran had gone out in two hired cycles.

At this stage, Krishnan Nair arrived at the premises. He went upstairs and met his mother-in-law, who openly accused him of having murdered her daughter. Someone handed a key to him with which he opened the portico room. The bed room and the store room were found locked. He was asked by the bystanders to open them, but he said that the key was with Saraswathamma. He then left the house in a car; all the while his mother-in-law was shrieking and shouting.

Afterwards Sivarajan came in, and all the assembled people went round the premises with him. No clue was found about the missing lady. Then the party went to the police station. At the station, the mother-in-law said that Krishnan Nair had killed her daughter. The head constable, however, did not record

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it and she and her party returned to their house at 10-30 p.m. By that time Krishnan Nair had returned to Pattom House along with Sivarajan. Late in the night some more people arrived at the premises but found nothing unusual.

The following morning, Saraswathamma's mother sought an interview with the Inspector General of Police with a copy of her daughter's photo. The officer was not there, but a dismissed constable told her that a woman resembling the photo had been seen at the Central Station, boarding the train for Quilon with a young man. She then

interviewed the Dy. Inspector General of Police who dispatched some policemen to search for the lady at Quilon and Shencottah. It, however, bore no fruit.

Krishnan Nair was also not remaining idle. He went round the town and consulted even astrologers. He proceeded to several places indicated by them, one of whom had said that he should go south west.

Then a mysterious thing happened. At 10 p.m. on 7-8-57 a person living six furlongs away from the Pattom House, was passing by when he saw Sivarajan standing outside the house. He enquired if anything was known about Saraswathamma. Sivarajan replied that Krishnan Nair was still searching for her. Then Sivarajan called him in and asked him if he did not perceive a stench in the premises. He, however, could not agree. Thereafter both of them went into the courtyard, detected a bad odour and then came near the cow shed. They saw a white object on the ground. Then two more passers by in the street were called in and all were gazing at the object with a torchlight. It was found to be a piece of flesh. The ground about it had also been upturned freshly. They questioned Sivarajan. He replied that it was the left over of the dog's meat. (The household was maintaining an Alsatian.) Then the parties left the premises.

At 11 p.m. Krishnan Nair returned to the house and immediately proceeded to the bathroom for a bath. By then one of the party who had earlier noted the stench, had returned

to the premises again with two other persons. The three now examined the place near the cow shed very closely and it did not take them long to discover that the exposed piece of flesh was a human leg and buttock. They somehow felt that the remains were those of Saraswathamma and informed accordingly Krishnan Nair, who had by that time come out from the bath room. Thereupon all of them proceeded to the police station and at 2-40 a.m. Krishnan Nair lodged information. At 4 a.m. the first information report was recorded.

The Circle Inspector then proceeded to the Pattom House at 4 a.m. He found Sivarajan and another there. They showed them the dead body lying half buried. Sivarajan then gave an account and he was arrested at 6-30 p.m. He was later again taken to the house by the Circle Inspector and recovered certain articles from places pointed out by him. They were (1) three *thorthus* and a rag covered with human blood. These were taken from beneath a heap of straw on the western side of the cow shed, and, (2) a piece of gunny and a *mundu* and a tuft of false hair, all of which were stained with human blood, and a household table knife with no blood stains. These were produced from a shallow pit beneath a plantain tree a little to the north of the kitchen. Two gold chains identified as Saraswathamma's and two pairs of new gold rings wrapped up in a bill stating their purchase to be on 15-4-57, were found in a newspaper packet, taken out from beneath a heap of ashes

n a corner of the northern verandah of the house

The dining room was next inspected. Blood stains were noticed on the walls, and on a stool and a bench in the room. A chopper also was found in the kitchen store room. A leg of the bench was also blood stained.

Arrangements were made for exhumation by a lady Magistrate and she arrived at 9-30 a.m. She found the body lying buried with a leg and buttock exposed in a pit about six feet long, three feet wide and two feet deep, under the plantain trees behind the cow shed. The body was under about six inches of earth covered with plantain leaves and bits of plantain trunk which looked but a few weeks old.

The body was naked except for a blouse, which appeared tattered, and naturally enough in a highly decomposed condition. Portions of it were, however, missing. Evidently jackals had eaten away the portions. The ornaments were intact, which included four gold bangles all on the left arm, a pair of ear rings, and a nose screw. Four other gold bangles apparently worn on the right arm, the palm of which was missing, were found in the pit by the side of the body.

There could be no doubt whatever that the remains were those of the unfortunate woman and was actually identified to be so by her relations and neighbours.

Autopsy was next conducted. Saraswathamma, it was estab-

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lished, had been killed by a cut on the back of her neck with a sharp heavy instrument like a chopper. The cut had gone right through the spinal column, severing the axis from the atlas and completely dividing the cord. Death must have been instantaneous; and from an analysis of the contents of the stomach, it was clear that she had been killed within an hour or two of her taking her last meal. It could also be surmised that it had taken place 72 hours earlier—that is on 5-8-57. There was a bone-deep incised horizontal wound 2" x 1½". Just above the eye brow, a gaping incised wound cutting right through the spinal column, between the atlas and the axis, starting from the right ear lobe and proceeding backwards just beyond the back of the neck. The left upper part of the chest was discoloured.

There was extravasation of blood in the underlying tissues. The skin and flesh in the different parts of the body were eaten up. The right breast, right palm and the right foot were missing.

Sivarajan confessed before the Magistrate. He admitted that he had cut the deceased with a chopper on the neck and the forehead on the afternoon of 5—8—1957. That time he and Saraswathamma were alone in the house. He took her to the room adjoining the kitchen on the pretext that someone was waiting there to see her. He had bolted the door, pushed her down and struck her on the chest two or three times with a table knife. Then he had dragged

the body to a spot south of the cow shed, dug up a pit and buried the body, covering it up with plantain trunk. He then concealed the clothing he was wearing as also those of the deceased which were blood stained in the rags which were used for washing the floor. He also admitted the concealment of the articles which he had produced. He was motivated, he said, to kill Saraswathamma, because she had been always rude to him and had treated him unkindly, besides charging unconscionably heavy interest for the sum lent to the servant maid with whom he was in intimacy.

He mentioned that Saraswathamma and her husband were not on speaking terms for the past one fortnight. Krishnan Nair used to give the money for household expenses to the children and not to his wife.

On 12—8—1957 fresh investigation was ordered under the aegis of the Inspector General of Police. Sivarajan was questioned in the sub-jail and he offered to confess. He was sent to a Magistrate. Now he went back completely on his previous confession, and threw the whole blame on Krishnan Nair. He said that he had gone out of the house at 1 p.m. and returned at 1-30 p.m. He heard a sound as of cutting issuing from the premises. He found Saraswathamma lying down in the closet quite dead. By her side was a blood stained chopper; and standing nearby was Krishnan Nair, with his clothing, face and body stained with blood. He then went to bury the body. All the while he (Sivarajan) was stand-

ing dumbfounded. Then the blood in the room was washed. He was given the blood stained articles for concealment. Krishnan Nair then had a wash and went out. Sivarajan then proceeded to the Pazavangadi house and told the mother about Saraswathamma's disappearance. There had been misunderstanding between the couple for many months.

On 20-8-1957 Krishnan Nair

was arrested and both he and Sivarajan were charge sheeted for murder. Afterwards Krishnan Nair was released on bail. Five days later Sankaran was questioned in his village. He was in a mood to confess, and was sent to a Magistrate. He told him that he was a casual workman in Krishnan Nair's household. He was in the premises when the murder was committed. Sivarajan had informed him that he

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had decided to kill Saraswathamma at the behest of his master Krishnan Nair. He was called in after the fatal blow had been struck. He found Saraswathamma lying dead with only a blouse on her person. He and Sivarajan dragged the body by the feet into the closet. Then Sivarajan cut up the body above the feet. The jewels were taken by him and kept in the almirah. Then he (Sankaran) went out and returned at 5 o'clock. He and Sivarajan then carried the body to the pit. It was to be laid there till Krishnan Nair took steps to remove it. Then they both went to Pazavangadi house to inform the mother that Saraswathamma had been missing.

Sivarajan was charged under S. 302 and 201 IPC for murder and for screening the offence, Krishnan Nair for abetment of murder under S. 109 IPC and Sankaran under S. 34 IPC for acting in concert with Sivarajan in furtherance of the common object of murdering Saraswathamma.

The case naturally enough attracted wide attention throughout the State and the newspapers in Trivandrum vied with each other in according to it the much dreaded publicity. Quite unusually every phase of the investigation came to be reported in the daily press and the principal accused Krishnan Nair was painted in the most lurid colours.

Subsequently both Sivarajan and Sankaran denied everything and maintained that their confessions were obtained by torture. Sankaran said in addition that he

was promised a job by Krishnan Nair, if he would but implicate himself and Sivarajan.

Krishnan Nair said that he had been falsely implicated at the instance of a Communist leader. There was, he admitted, some misunderstanding between him and his wife, but he had refused to take food only because it was not good. On the fateful day he had been to the house at 9. p.m. People were saying that Saraswathamma was missing. His mother-in-law and children were crying that he had killed her. He was terribly perplexed and put out. He then began to make enquiries and searched for her at Trivandrum and elsewhere.

The prosecution sought to prove that the murder had been planned by Krishnan Nair and executed by Sivarajan under his behest with the assistance of Sankaran after it had been finished off. The unusual relationship that existed between Krishnan Nair and Sivarajan was relied upon. Sivarajan had become heir to an estate and his uncle Dr. Govindan had been prevailing upon him to leave his low position as a servant in Nair's household, but he did not respond and refused to fall in with the importunities of his brother who came to meet him in the afternoon on the fateful day. Then again when it became known that Sivarajan had been privy to the killing, no question or explanation was asked by his master. It was also suggested that the afternoon of 5-8-1957 was fixed for the completion of the deed because the maid servant had gone on leave and the children

to school leaving the house in the sole occupation of the deceased and Sivarajan.

At the crucial hour, viz. 2-30 p.m. there was a knock by Sivarajan's brother who found the gate locked from inside. Even after it was opened, he was told off to come again at a later hour.

Krishnan Nair arrived on the scene after the foul business had been completed. He was, however, obtuse when the charge was made by his mother-in-law and his refusal to open the two rooms carried its own inference. He had also a lorry which was brought in the next day presumably to carry away the remains; but owing to the presence of the public at the premises that could not be done.

On the 7th his attitude was even more inexplicable. Stench was noticed in the premises and he straightaway went to take his bath. He reported to the police leisurely and his search for the deceased in other places was a fetish.

Motive was also sought to be proved. There had been misunderstanding between the couple. The wife was unwilling to help him in his financial difficulties. On the other hand she was scolding him for not attending to the repairs of her mother's house for which he had already received Rs. 1,500. His refusal to take meals from his house was also construed against him.

Sivarajan as such had no motive to kill Saraswathamma, but was induced to do so by his master, who had not merely instigated him to do it, but kept him on in the premises with him

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permitting him in the meanwhile to bury the body within the compound. Even in his first information report to the police which Krishnan Nair made after the discovery of the body he did not mention that Sivarajan had anything to do with the murder.

Even the search he had made was largely farcical. He consulted an astrologer who foresaw danger in the south-west direction; but he did not go there.

These circumstances, coupled with his nonchalance both on the 5th and the 7th and his omission to open the two locked rooms, which, however, he opened later only after consulting Sivarajan, it was urged were consistent with

the theory that he had been privy to the murder.

There was no doubt whatever that Saraswathamma had been murdered. It was on 5-8-57 at about 2-30 p.m. at Pattom House. This was because people saw her in the premises up to 2 p.m. and she was found missing from 4 p.m. onwards. Sivarajan attempted to suggest that she had gone out at 3 p.m. and never returned alive. She had been killed outside and her body, he said, had been planted in the house at 5 p.m. on the 7th with a view to incriminate him. This was consistent with the testimony of the milkman who smelt no stench at 4 p.m. on that day when he was in the cow shed. But this was too absurd to be true. Planting of her body could not have been easy after the 5th, when the house had been surrounded by knots of people who were hovering round the premises, watching every new development.

There could, however, be no room for doubt that Sivarajan was the actual murderer. One need not attach any value to the confessions that he and Sankaran had made. The facts were, however, clear. He and Saraswathamma alone were in the house at 2-30 p.m. which must be taken to have been the crucial hour. His brother had come there then and could not obtain access into the house easily or stay in it for more than a few minutes. By 4 p.m. he was broadcasting the false story that Saraswathamma had left for collecting milk dues from her customers who, however, did not corroborate.

No doubt single handed he could not have both killed and dragged a stout woman of 38 to a distance of 60 feet; but that did not outweigh the other circumstances proved against him. Perhaps the most decisive of them were the recovery of the properties on 8-5-57 by the Circle Inspector of Police. On the blood stained *mundu* his own dhoby mark 'K' was visible.

The murder was plainly not for gain. The neck chains must have fallen off the neck in the course of the attack and that accounts why they were recovered separately.

It is, however, true to say that there was no direct evidence against Sivarajan or Krishnan Nair. So far as the latter was concerned one had to reckon with the enormous publicity and prejudice which had been excited against him, and that should account for the various circumstances proved against him. Take for instance the motive for the murder. It led to no inference adverse to him or favourable to him. If Saraswathamma was pressing him for money how would he have stood to gain by killing her? His own relationship with his mother-in-law was cordial. In fact she had been in the household just two days before the murder and had been treated well. The infructuous proposal to sell the Pazavangadi properties was ten years old and was not too proximate to supply a grievance for doing away with her on 5-8-57. The neighbours did not notice any lack of cordiality between the couple.

As for his obtuseness both when the accusation was made against him and the time when the discovery of the body was brought to his notice, one had to remember that anyone in his position would have been too stunned or dumfounded to exhibit his feelings.

He could quite justifiably be assumed to have believed that Saraswathamma had gone out at 3 p.m. on 5-8-57. He did not inform the police obviously because his mother-in-law had done it already. Nor could he be brought to believe that Sivarajan had done the killing or that any incriminating thing could be found in the two rooms near the kitchen.

Furthermore, if he had planned a cold blooded murder, he would not have arranged for the disposal of the body within his own compound which would expose him forthright.

As regards Sankaran, there was evidence to prove that he was with Sivarajan both before and after the murder outside the Pattom House, but that did not make him a participes criminis.

The case was tried by the Sessions Judge of Trivandrum. He found Sivarajan alone guilty and sentenced him to death and acquitted Krishnan Nair and Sankaran. Thereupon the State preferred an appeal to the High Court against the acquittal of Krishnan Nair. Two judges reversed the acquittal and sentenced him to death. The third judge was for acquitting him. Finally an appeal was taken to the Supreme Court. The learned judges upheld the conviction and sentence of Sivarajan, but held that Krishnan Nair was not guilty and acquitted him. They said that an offence of this kind could well have been committed by a household servant, such as Sivarajan was. So far as Krishnan Nair was concerned, evidence of estrangement between him and his wife, which was urged as the motive for the killing, could not justify the inference that he was so exasperated that he had decided to murder his wife, especially when he had been living with her happily for 10 years and had been blessed with three children.

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Seeing the young delinquent being mocked at, reminded him of his own predicament some years ago during a journey

## A GOOD TURN

By PADDU

It was five thirty in the evening. The platform was full with the usual hurrying and jostling crowd after the offices had closed for the day. The Kancheepuram fast passenger was due in about 15 minutes. Near the station-master's room, lounging on a cement bench was a stout-built Police constable. Another one leaning on his rifle was standing a few yards away from the bench. He seemed to be deeply immersed in thought, and to a casual observer he looked like gazing at vacancy. A big crowd soon gathered around them. The object of their curiosity was a young boy aged about 10 or 11 years. He was handcuffed and he tried to hide his hands under the soiled piece of cloth with which the upper portion of his body was covered. A burly chap in half pants was the first to start the comments. The murmuring eager query on the lips of those gathered was very discernible. Everybody began to enquire about the boy's crime.

"What did this chap do?" the burly idler asked the constable, who was leaning on his rifle in a thoughtful mood, only to get a cold look in return. The constable turned his head away, and again was lost in his empty meditations. The enquirer was not to

be put off so easily. With a dogged determination he repeated the same query to the sitting custodian of law. He also stared at him in blank amazement. One lean bystander, clad in khadi dhoti and jibba, seemed to understand the situation. He queried in Telugu:

"Ekkadninchi ostharaandi?"

"Gunturu," was the amiable reply.

"Oh! Where to?"

"Chinglepet."

"Taking this boy too, there?"

"Yes, yes."

"For enquiry? To such a long distance from Guntur?"

"Oh! no! We are taking him to the Reformatory School, sir."

"Oh, to the jail school! What has he done sir, pickpocketing?"

"He stole five measures of rice in the fair price shop where he was working. Got sentenced. The same old story, you know!"

"Say, see his guts! Such a small chap! These should be stamped out from this country, scourges of society!" remarked a gentleman in a pair of prim tweed pants, silk shirt and bow. The burly chap came in again, to play his master role. He remarked in his curt and decisive voice, "The fingers, all the five of them, in the hand which committed that criminal act should be chop-

ped off, you know, and then only would such crimes cease to be committed."

One or two among the crowd had a kind word for the boy. But most of the talk tended to be an outright attack on the boy. He looked miserable in his soiled piece of cloth which he had on his shoulders and the blue knickers hanging loose round his waist. As the attack gathered momentum, he winced and turned his back on the crowd. But they would not leave him in peace. They taunted him like anything—the righteous, well behaved citizens!

Then came a calm voice which had a decidedly controlling effect on that crowd. It was Muthu-swami who spoke then.

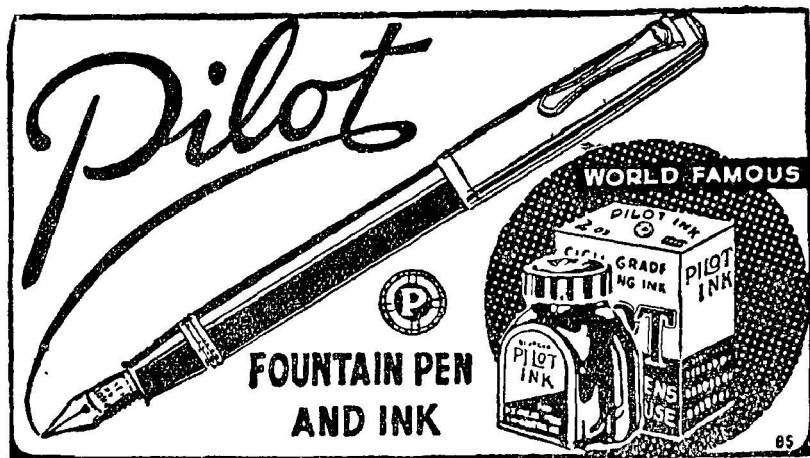
"Why do you taunt him?" he

said. "Keep away and mind your own business. Don't you consider him to be a human being with feelings? Circumstances, at times, may force a man into doing acts which he wouldn't do in normal moments. You must be ashamed of yourselves for taunting a helpless lad like that."

That had a decisive effect. There was a momentary stillness, but the murmur began again. This time it was a murmur of approval and the shy voices still holding out their own against this sermon, were drowned in the general chorus of approval.

\* \* \*

While hearing the crowd scold that juvenile delinquent, Muthu-swami's mind had raced back. It happened some years ago. He



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was proceeding to his father-in-law's place for Deepavali. His wife had preceded him as she wanted to be present for the 'Karna bushanam' of her younger brother.

The compartment was fairly crowded and he could only stand near the door. Everything seemed to go alright, when suddenly the train stopped with a jerk near that fourspan bridge between Vandalur and Guduvancheri. Muthu who was slightly dozing in his standing position, knocked his forehead against the door and he writhed in pain. A small crowd had gathered below the bridge. His compartment was directly above the spot. In the middle of the crowd was a teenager. He used to sing in the train and beg for small coins. He was an expert in getting into and getting down from running trains and in hopping from carriage to carriage while the train was in motion, in an agile monkey like manner. On that day, seeing a ticket examiner get into the compartment, he tried to get into the next compartment and his feet slipped and he fell down, fortunately on the sands of the river, for the train was just then moving over the bridge. Muthu's head was aching and since the boy indirectly was responsible for the hurt, he cursed him and wished the boy had been caught between the grinding wheels and the rails and his legs which so nimbly carried him from carriage to carriage in that moving train cut off! Saying this he let go a hoarse laugh, so coarse that everyone in the compartment looked at him with loathful eyes! He felt ashamed of himself, then and his

outburst.

The train soon started and in Chinglepet the compartment was practically empty. Muthu let out a stifled yawn and stretched himself full length upon the wooden seat. The moving train rocked rhythmically and soon he fell asleep.

He was dreaming now and in his dream he was running uphill, with a wild boar chasing him. He held his breath. He could run no more. Suddenly he was on the edge of the cliff. He felt his knees shaking violently. The boar was almost at his heels. It charged and down he went, down into the deep abyss.

With a groan Muthu pulled himself up. He had actually fallen from the seat in the train. The other two passengers who were in the compartment were lifting him.

"Oh, I must have been sleeping. What station is this?" he asked.

"Tindivanam!"

"Tindivanam? Oh I ought to have got down at Acharapakkam!"

"Acharapakkam?" queried the other in a surprised tone. "We passed it a long time back."

With a sheepish look Muthu reached for his bag.

"Now, what do you intend doing?" asked one of the passengers.

The first bell had already gone and the train was about to start.

Muthu hurriedly got down from the train. On the opposite platform was the passenger which was going towards Madras. It would take him to his place. Muthu felt in his pocket. The purse had gone! And in it he had kept his ticket! He had only

some loose change left in his pant pocket.

He had not much time left. He could inform the guard of what had happened and pay the fare back to Acharapakkam which was only a few naye paise. But his mind was clouded. Nothing was clear. He thought he needed a smoke to steady his nerves and lost no time in exchanging a portion of his meagre cash for a packet of cigarettes. He lit one and drew the smoke into his lungs. He felt really refreshed. By now he had regained his self assurance. He decided to try his luck. After all, he had been honest. Purchased a ticket and all that.

But Providence had let him down. Brought him to this place, deprived him of the

ticket, money and all. The change that was left after purchasing the cigarette packet was not enough to purchase a ticket to his destination. So he decided to try his luck.

It worked well. At each station, he looked out and avoided the ticket examiner very tactfully; only one more station. At his place he knew the station master and could get through without being asked any questions. The train started and began to crawl. A few more minutes.

The beastly luck was against him still! The ticket examiner who looked like getting into the first carriage, had changed his mind at the last moment and got into his carriage! He was at the far end but his turn to produce

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the ticket came. He pretended to search in his pockets, looked surprised and mumbled :

"Oh, it is gone! Some pick-pocket has done it, my purse, oh God!"

"Say chap, to whom are you speaking?" snarled the ticket examiner. "I have been noting you from Tindivanam. Your stealthy movements, restlessness and all, convinced me that you had no ticket. You thief, you want to play with me!"

Those around were quick to catch up. "Ha, ha! See his dress. White shirt and nice pant, but ticket, oh, no! I say these are the chaps who train the small boys in picking pockets, to be sure," said one.

There were varied opinions. But not one felt sorry for him. All the remarks were caustic. For a moment the picture of that beggar boy in Guduvancheri fallen down into the river bed came before Muthuswami's mind.

"Oh how cruel, how unnecessarily cruel was I to that young fellow! Who knows what adversity had driven him to beg in trains?" he thought involuntarily.

He could hardly say a word in self defence. Nothing he could say would be believed, he knew. "Such fellows can never be trusted, you know. They may knock off our bags or boxes, at some wayside station while we are asleep. They ought to be booked and brought before the law." Such were the general comments and each one of them beamed like a wise judge, sans the wig!

He could not even lift his eyes. The conviction that his hard thoughts about that helpless young beggar boy had brought him to this predicament troubled him and began to haunt his mind. He felt deeply ashamed.

The train came to a stop. He tried to get down. But the ticket examiner held him firmly by the shoulder.

"You fool, trying to run away?" he barked out.

All eyes were on him—a poor honest fellow for all that! He felt miserable. What was his joy, not unmingled with shame, when he chanced to see his father-in-law in the station! His tongue hesitated to call him to his aid. However, the old man had seen him and came to his rescue. Explanations followed and he was at last a free man.

\* \* \*

The scene had come before him vividly when he saw the crowd revile at the boy and he wanted to be kind to him.

"To err is human," he philosophised with the crowd. "Nobody is free from blemishes. He is a human being like any of us. Don't hurt his feelings. Give him a few encouraging words to help him come out reformed and be a worthy citizen of our country," went on his voice. He looked like one in a trance.

By this time the Kancheepuram fast passenger had steamed into the platform. The crowd soon melted away. He saw the boy and the constables get into the compartment. The train slowly moved on and gathered momentum.

# THE JEALOUS HUSBAND

By M. PADMANABHAN

Santha knew he was following her and why. But she pretended not to be aware of his presence. She did not turn round till she went inside the room. He was much too agitated and his eyes had an imploring look.

"Please Santha, return all those silly things, or at least destroy them please," he said.

"Why should I? Karthik is not likely to see them and even if he chances to see the letters he may have a laugh over them," she replied and looked at him from the corner of her eyes which seemed to him to be unusually large and malicious.

She looked prettier than ever with all the fineries on her. She had entrusted herself completely in the hands of her old aunt who had made her look like a goddess. The fragrance of the jasmine and the roses she wore in her hair was intoxicating. But Nannu was impervious to her charms and seemed to be interested only in getting back the letters.

"No, Santha, please...You do not know.....I appeal to you....."

"I do not know. Why should you bother yourself so much? I promise I won't show them to

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Karthik. They will remind me of our old friendship. You are sure you did not mean anything bad when you wrote me those letters?" she teased him.

Her words stung him and he involuntarily recoiled from her. He was enraged by her callous treatment of him. But he restrained himself and continued:

"But, look Santha, please. Remember, your husband is my superior officer now."

"What if? Oh, you want to pose and pass for a good boy," she said and for once her face betrayed the cruel heart that remained masked under that handsome face and the voluptuous frame.

"No," he retorted in a high pitched voice. "It is for your own good."

"Oh, thank you very much," she said in a sarcastic voice.

"Santha, Santha. Where are you? Karthik is on the phone. What are you two up to?" shouted her aunt coming into room.

Nannu forced a laugh. "I was congratulating her," he said and left the room.

\* \* \*

Nannu and Santha had been neighbours. They had grown together and were very fond of each other. It was generally agreed that they would marry. Santha's father and aunt loved him much, (She was motherless and the only child) and he used to spend many an evening in their house talking or playing indoor games with Santha.

After his graduation Nannu got a job in Delhi and he used to write many letters to Santha full of tender love but when marriage

was actually proposed, Nannu's parents refused because many offers had come for him promising a good dowry and rich jewels.

And Nannu had meekly submitted! All that professed love for Santha was forgotten before the glitter of money!

By a strange coincidence Santha's father got promoted and was transferred to Delhi. There Karthik had come to know of her and he had proposed marriage.

Nannu had come to her to congratulate her. He also wanted to get back his letters which he knew Santha was keeping in a sandalwood box, also a present from him.

\* \* \*

The room had an exotic air about it. The air was thick with the fragrance of flowers. Karthik and Santha were sitting together very close on a sofa.

"Aren't you happy, dear?" asked he.

"Yes," she said and nestled closer to him.

"By the way, I have received a beautiful necklace as a present from my uncle," said Santha.

Karthik looked at her. "Where is it? You are not wearing it."

Santha got up and opened the safe and took out a small velvet box and placed it before her husband. He saw the necklace and admired it. His eyes casually rested on the safe. It was full of silver wares. On the bottom self was a sandalwood box richly carved. It attracted his attention.

\* "What is that box?" he asked.

"That was a present from Nannu."

"Nannu?" said Karthik with evident surprise.

"We were neighbours for a number of years you know."

Karthik got up and took out the box. It was indeed a beautiful one equisitely carved. Opening it he found inside a small velvet purse with a picture of Santha in the garden done in golden lace. The purse contained a few letters. He cursorily went through them.

"Were you on such good terms?" he asked pretending not to mean what his words betrayed.

Santha stood paralysed. She did not know what to reply. All her deep seated desire to teach Nannu a lesson fled. A strange sense of guilt smothered her as if she was the one to be ashamed and not he.

"You know he was my neighbour for a long time and both our parents were very friendly." But again she realised with a shudder that her tone had assumed a defensive note.

"Yes, yes, I understand," he remarked. Santha tried in vain to catch his eyes but he was silent thereafter and soon went to bed.

\* \* \*

Next day in the office when Nannu went with some papers to Karthik he sat still staring at him as if he was seeing him for the first time. The cordiality was absent and in its place he noticed a stiffness in Karthik's attitude.

"Excuse me, Nannu, I am having a terrible headache. I

will call you later," he said.

Nannu that evening called on Santha. She dropped her eyes and thus avoided the explanation which he demanded of her.

"The mischief has been done," remarked Nannu and walked out of the house and within a week he received orders of a transfer!

Studies serve for delight, for ornament, and for ability.

—Francis Bacon.

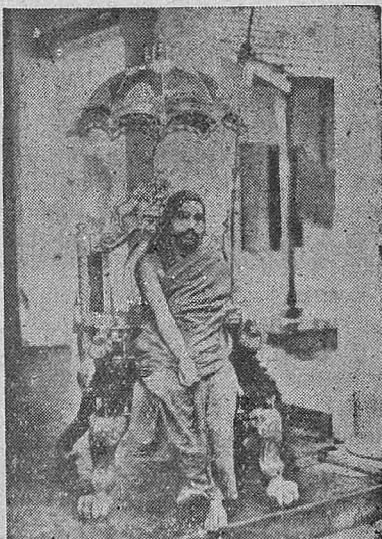
## MESSAGE OF DEEPAVALI

In the following article His Holiness Sri Sankaracharya of Kamakoti Peetam explains the significance of Deepavali and says one should try to work for the good of the society and the world than for private benefit.

By VELANDAI

It is remarkable that though there are many books which are devoted to *Jnanopadesa*, the Bhagavat Gita is invested with an importance as a religious work more than even the Ramayana, the Bhagavata or the Maha Bharata. The smritis are superior to the puranas; the vedas are superior to the smritis. But the Bhagavat Gita has a primacy all its own. Even the Upanishads have not acquired the celebrity which the Gita possesses. It is worth reflecting on the reason for this superiority of the Gita to other religious books.

The context in which the Gita arose and the place where it was spoken are remarkable. *Jnanopadesa* requires a peaceful retreat far from the dust and din of the world and suited to intimate communion between the teacher and the pupil. It must be like the one in which Ravi Varma has portrayed Sri Sankara and his disciples. The spot must have *Sihala Ramaneeya* and *Jala Ramaneeya*, a retired spot by a gentle river in arboreal surroundings. But the Gita was spoken in a place which was anything but peaceful. The mental condition of the pupil who was to receive the upadesa was to all



appearances particularly unsuited for the purpose. It was a situation of imminent death for everybody. Nobody, not even Arjuna, could say for a certainty if he would live the next moment once the battle began. And yet that place and that time were chosen for the instruction contained in the Gita. What again is the reason for this?

The lesson that is emphasised by this is that when death is imminent, if only a very short time, let it be but a couple of

minutes, is vouchsafed to a man before his end, that short precious interval should be availed of to obtain *atmajnana* and realise mental peace.

The battle field is the place where one detaches oneself from love of body, of life, of kinsmen and friends. By its martial content, the Gita shows that one so detaching oneself from these affiliations should unreservedly attach oneself to love of truth about the *atman*.

Analogous to the sacred book that is Bhagavat Gita is the sacred festival that is Deepavali. It may be said that Deepavali is a sort of younger brother to the Bhagavat Gita. For like the Gita which is universally reputed

more than all other works, the Deepavali festival also is invested with a universal popularity all over India. It is known also in the countries of the East and is observed wherever Indians live in Europe and America. Other festivals have only a local importance. They are restricted in their observance to one community or other.

Onam and Vishu, for example, are observed only in Kerala and by Malayalees alone. Holi is a festival of North India unknown south of the Vindhya. But the Deepavali is observed by all people of India and throughout the country. Like the question raised about the Gita, it may be asked also in respect of Deepavali

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why it has acquired this universal superiority over other festivals. The answer here too lies in the context of the birth of the festival.

According to the puranic story, Narakasura met his death at the hands of Sri Krishna as a retribution for the enormous iniquities that he had perpetrated on the world in the conceit of his power and might. In the face of this dire fate that overcame him, Narakasura's mother would ordinarily be expected to wail over his death and accuse God for visiting this bereavement on her. There is no grief in the world more acute and more unendurable than *putrasoka*, the one arising from the death of one's son. The grief over the loss of one's husband or wife has a strain of selfishness about it. But the loss of a son, however old he may be, fills a mother's heart with unspeakable anguish which springs from no selfish motive.

But what did Naraka's mother do? She did not give away to grief in her calamity. She felt extremely happy that her son obtained his death from the hand of God and had the rare good fortune which even the best of yogis do not have, to see God face to face at the moment of his death. And so, in the fullness of her joy, she prayed to God who took her son's life: "May the whole world celebrate this glorious event when this day comes round every year. Let all men be happy this day, taking an oil bath before dawn, putting on new clothes, illuminating their homes by rows of lights (deepavali) and with feast and merry making."

Just at the point of death, it is said that Narakasura obtained enlightenment due to which the darkness of his evil was dispelled and it was given to him to have *darsan* of God. The imminence of death secured *atmajnana* as it did to Narakasura or Arjuna.

There is a special significance attaching to oil bath on Deepavali day. Prohibited on other days, oil bath before dawn is permitted and prescribed on this day to do honour to Narakasura. Oil bath is associated with auspiciousness and beneficence.

Speaking about Deepavali the Tulapurana which extols the sanctity of this month (October-November) and also Kaveri *Mahima* says :

"Lakshmi, the goddess of wealth, is associated with oil, and water used for ceremonial bath is looked upon as the Ganga. Thus oil bath on Deepavali morning has a special sacredness and makes for prosperity and joy and the Gangasnana removes sins and secures heavenly merit. The grace of Lakshmi and the sanctity of Gangasnana are vouchsafed together to one who observes this sacred festival in this manner."

The story of Narakasura and the boon which he and his mother sought from God, who killed him have a lesson for us all. Hardship and suffering are common to all men. No man is exempt from them. In fact, great men suffer more than small men. If you fall from a low height the injury to your body is much less than if you fall from a greater height. But when suffer-

ing comes to us we are apt to think that an unkind Providence subjects us to unmerited suffering. We complain against God. In the nature of all our lives suffering is unavoidable. Having to suffer, one should not be envious of others who do not suffer nor should one wish that others too should suffer likewise.

On the contrary as these persons in the puranic story did one should wish that the world should be happy despite one's own suffering. It was a thought of surpassing nobility that actuated Narakasura just before his death, when he said, "Though I die let all men be happy". With no less nobility of character did his mother desire that the world celebrate the death of her son with light and smiling faces and in feast and festivity, for, said she, "My loss in death of my son is more than compensated by the universal joy in the heart of everyone."

That the good of the world is more important than private benefit and that it should be sought and secured even at the cost of personal travail and

**V. Shewakram**  
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bereavement is the great and enduring idea which this annual festival recalls to the mind of every son and daughter of our ancient holy land. May this lesson be borne in upon us more and more and may we broadcast it to all the peoples of all the countries on Deepavali day.

*Sarva Jana Sukhino Bhavantu.* May all the peoples of the world be happy—that is the prayer of all devout Hindus. That should be the prayer of all, all over the world. May the Lord bless the world with peace, plenty and happiness from year to year every Deepavali day.

### EASY WAY

There was a sale at a big store and a surging mass of excited women elbowed their way through the packed aisles. A little red-faced man managed to wriggle out of the crush and found himself in front of the hosiery counter. Gazing around him anxiously he mopped the perspiration from his brow.

"What can I do for you, sir?" inquired the pretty girl assistant.

"Would you mind if I just talked to you for a few minutes?" he said. "I don't want to buy anything—I just want to talk to you."

"But, I don't understand you, sir," replied the astonished girl. "I am terribly busy. What do you want to talk to me about?"

"Anything! Anything!" said the unhappy man desperately. "You see I have lost my wife somewhere in this crowd and I can't find her. But if I talk to a pretty girl, she will be sure to turn up!"

# POINTS OF VIEW

It would be sheer madness to allow a new world war to come ahead. War must be averted and peace must be assured.

—*Nikita Khrushchev.*

It has been our policy to light lamps—lamps of peace, lamps which will put an end to conflicts, lamps which will remove discord from the world. That has been our policy, whether we call it a policy of non-alignment or of non-commitment or not joining military blocs.

—*Jawaharlal Nehru.*

He (Nikita Khrushchev) is a dynamic and arresting personality. He is a man that uses every possible debating method available to him. He is capable of great flights from a most negative difficult attitude to the most easy, affable, genial type of discussion.....An extraordinary personality, there is no question about it.

—*President Eisenhower.*

Poverty gets jealous of prosperity. If you want to maintain your prosperity you have got to see that others become prosperous.

—*Morarji Desai.*

I have been accused of having invented penicillin. No man could invent penicillin, for it has been produced from time immemorial by a certain mould. No, I did not invent the substance penicillin, but I drew people's attention to it, and gave it a name. —*Sir Alexander Fleming.*

It seems to me that the biggest mistake made in this connection (democracy) is to assume that 'the rule of the people' means 'the rule of the majority'. The expression 'the people' does not mean 'some people' or 'most people' but 'the people as a whole' and this necessarily includes the majority as well as the minority. Hence if the minority has no share in ruling, a system cannot properly be considered a democratic one.

—*Maurice Cranton.*

Kerala has played an interesting and important rôle in the history of India from the earliest times. Influences from China in the East and Greece and Rome on the West have left an impact on the life and thought of this region from pre-history days. Here was received as far as we know the first impact of Christianity on the Indian mind. It was again in Kerala that Islam first appeared on the Indian soil. It is not surprising that an area which has been the meeting place of so many cultures and civilisations should produce a people who are intellectually alert, vigorous and sensitive. They have welcomed new ideas, but not been swamped by them. They have borrowed freely from many sources but never allowed their borrowings to overwhelm their national character. It was because of this background that Kerala produced in Sankaracharya one of the greatest intellects the world has known.

—*Humayun Kabir.*

The cerebral cortex, biologists tell us, lodges over nine thousand millions of nerve cells, about four times the population of the globe. The intricacy of the entire lay-out and the potential of its functions, are yet to be unravelled. They wait, for the greater part, perhaps to be awakened and activated. The electronic computer and the automatic multiple translator are samples of the complexities of the designing mind. No wonder that in three generations the brain has achieved, as in aerial travel, what evolution took hundreds and thousands of years to effect on a minor scale in bird flight.

—*Batak Nath Battacharya.*

### BAD CASE INDEED

A patient was being questioned by a psychiatrist. "Tell me, what do you dream about at night?" he was asked.

"Cricket," replied the patient.

"Don't you ever dream of anything else?"

"No. I just dream about cricket, night after night."

The psychiatrist was puzzled. "You don't ever dream about girls?"

"What!" screamed the other. "And miss my turn to bat?"

A virtuous woman is a crown to her husband.

—*New Testament.*

## TRAVEL IN COMFORT BY RAILWAYS

As Railways have to bear the brunt of carrying such essential goods as coal, food-stuffs, building materials etc., they are unable to avoid altogether overcrowding in the passenger services. Nevertheless, they are proud of the fact that they take great care to look after the millions that travel by Rail, and are doing everything possible to make travel on this national undertaking comfortable. It is in the interests of the country that Rail transport is utilized to the maximum extent possible.

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# GANDHIJI BIDS FARWELL TO SOUTH AFRICA

By V. G. R.

We had sought in these rambles to depict Gandhi first as the lawyer and later as breaker of laws in the national struggle. While we had this constantly in view we could not resist the temptation of sketching in the middle his great contribution to national life and the building up of national character. He is called Father of the Nation and revered as such. But he prided in calling himself as the first and most humble servant of the nation and of society, and we may add he was the only one in recent history to have earned the title of Servant of Humanity.

Gandhiji after his strenuous work in Africa felt the urge to return to India. Not that he loved Africa less but he was afraid he may forget his motherland and get lost in the art of money making in Africa. The announcement of his impending return to India was the signal for myriads of farewell functions arranged by his numerous friends and admirers. His spirit of service and love knew no barriers. Farewell parties were the outcome of genuine grief at the departure of one so beloved to one and all. Gifts came by the thousands from the rich and the poor—gold ornaments and costly diamonds which in their value reached a fabulous amount. Gandhi was

greatly perturbed. These gifts were given to him in recognition of his public service. Had he a right to take them? Was his service to be tainted with lucre? What was he to do?

He took counsel with his wife and children. It was easy to convince his children. They did not want them. But his wife argued: "How could you say they are only for your public service? Have I not toiled for you day and night? Am I not entitled to the necklace meant for me?"

Gandhi would have none of it. "May be you toiled for me a lot. But that is your duty as a wife. How can you demand the necklace which is a public gift for my services?"

Mrs. Gandhi tried to plead: "May be the children do not want it. What of our prospective daughters-in-law? Should they not have it?"

Gandhi consoled her by saying that he will not select such ornaments for the daughters-in-law. So in the end in a way he extorted consent from poor Mrs. Gandhi. He was definitely of the opinion that a public worker should accept no costly gifts. So he created a trust for all these gifts and deposited them with a bank to be used for the service of the community,

according to the wishes of the appointed trustees. The fund since then has been greatly augmented by later additions.

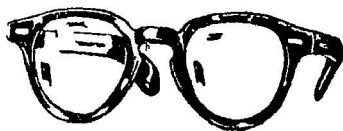
Gandhi felt relieved by this act of his. He returned to India with a clean conscience. It was then the time of the Congress session (1901) in Calcutta and Gandhi wished to attend the Congress and plead for the sympathy and help of Indians for their brethren in South Africa. Sir Dinshaw Wacha was the President of the Congress. Gandhi met Sir Chimanlal Setalvad and Sir Pherozeshah Mehta, both of whom assured him of their support. They were, however, sceptical of the result. Of what use is a resolution of the Congress when India herself was in bondage? Could a slave country support the cause of

fellow slaves in Africa?

Gandhi was, however, unperturbed. He went to the Congress camp. He saw the volunteers, the leaders and the topmost men. He got their sympathy. This was the first visit of Gandhi to a Congress session. He found leaders ordering volunteers, who in turn ordered other volunteers. No one was keen to do service. Sanitation was rotten. The volunteers would not clear the pathways or the latrines. That was the work of scavengers who were more often absent. Gandhi himself did some scavenging work. He attracted the attention of the organisational bosses. Babu Bhupendranath Basu and Ghosal, the secretaries, offered him the duties of a correspondence clerk. Will he do it?

Gandhi replied, "Certainly.

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I am here to do anything that is not beyond my capacity."

Basu was impressed with Gandhi's spirit and when he saw how quick and sincere he was in the discharge of his duties he congratulated him. He learnt of his great doings in Africa. He was sorry he gave him only a clerk's duty. Gandhi said: "I love to do Congress work." Gandhi revered the aged Basu and won his affection by many a personal service to him, such as buttoning his shirt, keeping his dress in proper order, etc.

In the open session of the Congress Gandhi saw a galaxy of popular leaders from Wacha to Gokhale not to speak of Lokamanya Tilak.

He got the help of Gokhale to move his resolution. It was carried unanimously. Gandhi was proud that the *imprimatur* of the Congress was given to his resolution on South Africa.

The Congress was over. Gandhi met various people including members of the Chamber of Commerce in connection with his work in South Africa. He stayed in Calcutta for a month. Gokhale chaperoned him and took him to India Club where he met the high ups, dignitaries, Nawabs and Rajahs.

Once he saw the latter attired in glittering gold ornaments and Khansamas. He asked one of the Rajahs why they should

revel in such attire. Is it not parading their riches? The Rajah replied: "No. It is exhibition of our slavery. We have to attend Lord Curzon's Durbar and he insists on our decorating ourselves like this, with Khansamas, turbans and shining boots. We are Lord Curzon's Khansmas."

Lord Curzon always delighted in showing off how well decked his servants, the Rajahs, were. The Rajahs merely attended the levee and Lord Curzon would take as little notice of them as he would of his servants. Not a word would he speak to them. Gandhi pitied these Rajahs.

When Lord Hardinge laid the foundation of a Hindu University there was a Durbar to which Gandhi was invited. He went with Pandit Malaviyaji. There he saw these poor Maharajahs bedecked like women—silk pyjamas, and silk achkans, pearl necklaces, bracelets and diamond tassels on their turbans with golden hilts hanging from their waist bands. These were not the insignia of their royalty, but of their slavery. If they did not attend the levee in that attire, the British Imperialists frowned on them and their future was in great jeopardy. Gandhi sermonised within himself: °

"How heavy is the toil of sins and wrongs that wealth, power, and prestige exact from men."

### ● WORSE STILL

"Yes," said the playwright, "the critic of the local paper absolutely tore my new play to bits."

"Oh! I shouldn't worry about him," said his friend. "He only repeats what everybody else says."

\* \* \* \* \*  
An expert is one who knows more and more about less and less.

# CANDID COMMUNICATIONS

Humayun Kabir,  
Minister for Scientific Research  
and Cultural Affairs,  
New Delhi.

Professor,  
Delivering the convocation  
address of the Kerala University  
you said that "it is strange but  
a fact that some seventy percent  
of our people are employed in  
agriculture and yet we do not  
produce enough to feed ourselves.  
Hardly fifteen percent follow  
the agricultural profession in the  
U. S. and yet it is a surplus in

every kind of food."

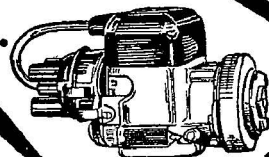
What is the reason for this  
disparity? You yourself provided  
the answer. "The application  
of science and technology has  
brought about this amazing  
progress (in U.S.) and Indian  
agriculture will start on the same  
upward path only when a  
sufficient number of educated  
young men and women adopt it  
as their profession."

Your ignorance, dear professor,  
is amazing! Are you not aware  
that farms in U.S. are highly

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mechanised and that one man there can do the work of fifty or a hundred people here? With fragmentation of farms and land ceilings and primitive methods of agriculture, how can you expect the same output per man-hour and same yield per acre here?

With farms fragmented on the Chinese model and using the Japanese method of agriculture, how can you expect output on the American scale?

You can as well expect a charka spinner to produce the same quantity of yarn which the factory worker gets on his automatic looms!

Open your eyes professor to the stark realities! Let us have no more such examples of the blind trying to lead the blind!

*Zero.*

\* \* \*

Chou En-Lei,  
Prime Minister,  
China.

Your Excellency,

Replying to Nehru's greetings on the tenth anniversary of your Republic of China, you stated:

"Although there have now occurred some difficulties in the relations between the two countries yet, viewed from the long historical tradition, they are merely an episode in our age-old friendship."

Friendship my foot! Hearken to these words of Nehru in his letter written to you earlier pointing out your acts of aggression:

"I can refer, for example, to the construction of a 100-mile road across what has traditionally been India's territory in the Aksai Chin area, the entry of Chinese survey parties in the

Lohit Frontier Division in 1957; the establishment of a camp at Spanggur in 1959, the dispatch of armed personnel to Bari Hoti in 1958 and stationing them there in winter against customary practice, and last but not least the use of force in Longju."

Well, are these acts of friendship? Don't try to act the innocent! It makes you more loathsome in our eyes!

*Zero.*

\* \* \*

Dr. S. Radhakrishnan,  
Vice President,  
New Delhi.

Sir Sarvapalli,

Presiding over the 10th anniversary of Gandhigram social and educational training campus, you stated:

"We need not bother about the problem that is looming large before our eyes. We have affected very great reconciliations in history and we will again do so. Gandhiji has taught us certain methods of settling disputes, given us an idea of peaceful settlement of disputes without resorting to surrender, or capitulation of our principles. It is for us to follow them."

With due respect to your white hairs, may I suggest that Gandhiji's name is no more dragged in the mire of political disputes? What Gandhiji would have done under the present circumstances it is not for us lesser men to surmise.

Jawaharlal Nehru has now definitely stated that he doesn't intend to recover the territory now occupied by Chinese forces by the use of force but any further encroachment would be resisted.

That may be wise statesman-

ship but to try to put a Gandhian stamp on it is neither wise nor statesman like!

Zero.

\* \* \*  
The Hindu,  
Madras.  
Big Brother,

"It is a fact," you state commenting on Jawaharlal's statement on the press, "that a sizeable advertisement revenue enables newspapers to function effectively without looking to any personal or secret sources for the necessary finance. The press in our country is no exception to this almost universal rule but on this account to say that it submits itself to undue influence by the advertising interests is surely to close one's eyes to realities. For one thing, the government themselves are responsible for a large segment of this advertising and how does Mr. Nehru square this with the outspoken comments on official policy which he has evidently taken to heart?"

O, brother! How you have hit the bull's eye!

Don't you think it is a good sign, this taking of the press criticism to heart by Jawaharlal Nehru? Does it not show that he and the Congress are at last paying head to the press which necessity must try to reflect public opinion?

Zero.

\* \* \*  
C. Subramaniam,  
Minister for Finance,  
Madras.  
Sir,

Addressing a public meeting in Salem, you attacked the Swatantra Party saying that all those who have joined it are not as altruistic

~~~~~\*~~~~~  
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as Rajaji and that their only object in joining it is to use it to safeguard their interest.

Good heavens, Subramaniam! Since when have you started babbling like a school boy? Don't you know that political parties function solely to safeguard and further the interests of its members?

Zero.

P.S.: As for your charge that the people who have joined the Swatantra Party are not as altruistic as Rajaji, how many are there in the Congress who are equal to the dust off the feet of Mahatma Gandhi of revered memory?

Zero.

\* \* \*  
Morarji Desai,  
Finance Minister,  
New Delhi.  
Sir,

Addressing the Los Angeles World Affairs Council you gave a somewhat rosy picture of the Indian situation.

"At present our total national production increases at the rate

of 3.5 to 4 percent per annum, and with a population increasing at the rate of some two percent per annum, the improvement in levels of living *per capita* is somewhat below two percent per annum. We should through our plans just achieve a per capita income of a little over 110 dollars per annum by 1975."

But hear to what Sri A. D. Shroff was saying at the same time here in Bombay.

"Inflation," he said, "is the biggest problem facing the country to day. The situation is going out of control because the real income of this country has not been increased during the last five years as anticipated as

an obvious result of the plan. One thing, however, is certain and that is the cost of living is going higher and higher everyday because the increased production cannot match the increased money circulation."

Who is correct? The common man hard hit by the rising prices will naturally agree with Shroff in spite of his being a capitalist!

What good, my dear sir, is your promise to the common man of doubling the national income at the end of fifteen years if at the same time cost of living moves up and up? The difference between now and the future will then be like Tweedledom and Tweedledee! Zero.

### TIT FOR TAT

The two playwrights met at the theatre where one of them had a show playing.

"Nothing on the boards for you this season?" said the successful one. "Too bad. By the way what made you come to see my play?"

"I have a bad cold," replied the other icily, "and the doctor told me to avoid crowds."

\* \* \* \*

### LOGICAL

The Jew visited a village in Scotland and found only one church there. He asked the verger there, "Do all the denominations worship at this church?"

"Yes," said the verger. "The Catholics hold the service at nine o'clock, the Presbyterians theirs at ten o'clock, the Methodists theirs at eleven o'clock, and the Baptists theirs at twelve."

"And what about the Jews?"

"Oh," replied the verger, "they hold the mortgage."

\* \* \* \*

### ABSENTMINDED

Two absentminded professors were engaged in driving a nail in the wall. One of them placed the nail head first against the wall and started hammering. Seeing that he was getting no results he said to his companion, "The person that made this nail must have been crazy. He's put the point at the wrong end."

"Oh, no," replied the other. "You are the one that is crazy. This nail goes into the opposite wall."

## THE COSMOS

A pioneer experiment which has helped to further man's knowledge about the cosmos and its origin billions of years ago, is reported by Dr. Alburger in *Physical Review Letters*, a journal of the American Institute of Physics.

The experiment explains why the red giants, those enormous stars many times the size of the sun and believed to be dead stars, are still emitting light.

It is known that stars in their early stages of evolution are composed mainly of hydrogen, the lightest of all elements. The light from these younger stars is believed to result from the "burning" of hydrogen in thermonuclear reactions similar to those taking place in the explosion of the hydrogen bomb. In these reactions in the centres of the young stars, four nuclei (protons) of hydrogen atoms, with a combined mass of 4.032 atomic units,

combine to form the nucleus of one helium atom with a mass of 4.002 atomic units. The lost 0.030 atomic units, approximately 0.7 per cent of the mass of the four hydrogen atoms, is transformed into radiant energy, light and heat and other radiations. This is equal to 190,000,000 kilowatt-hours per kilogram (2.2 pounds) of hydrogen converted into helium.

However, even after the passage of millions of years, when most of the hydrogen of the primitive stars has been consumed in the formation of helium, the red giants still continue to glow by a hitherto unknown source of light energy. This had constituted a major cosmic mystery, since presumably "dead" stars continue to send out light in quantities many times greater than the luminosity of the sun.

In 1954, the world famous British astronomer, Fred Hoyle,

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suggested that the helium resulting from the "burning" of hydrogen can itself serve as a "star-fuel" by being fused into carbon. This, if established by experimental evidence, would account for the source of heat and light in the red giant stars, and would also provide an important link in the chain of reactions by which heavy elements are built up from light elements.

According to Hoyle's theory, three helium atoms, each having four units of mass, can combine to form an unstable carbon atom of twelve units of mass. This unstable form of carbon, it is known, has an excess energy of 7.6 million electron volts of energy, which would be released in the form of radiant energy as the unstable carbon is transformed into the stable form.

Dr. Alburger's experiment at Oak Ridge National Laboratory in U. S. has confirmed this. Creating carbon in its unstable form, he detected the release of 7.6 million electron volts of energy.

\* \* \*

### Machines Diagnose Diseases

An electronic machine that can diagnose diseases has been built in Russia.

An experimental model of this machine suggests the possibility of diagnosing 96 diseases. All symptoms are numbered on a control panel and, by pressing the buttons, the doctor gives the machine the characteristic symptoms of the disease to be diagnosed. The machine turns over in its electronic "mind" with lightning speed, as many as 10,000 versions a second, and picks the



The grape is the oldest of all cultivated fruits. It has provided man with both food and drink for over six thousand years.

most accurate diagnosis, whereupon the name of the disease appears on the screen.

\* \* \*

### Driverless Trains

Driverless trains are now undergoing tests in Soviet Russia. They behave as if they were controlled by a person and cannot make any mistake. These trains, it is claimed, will soon be put on Soviet railways.

\* \* \*

### The Auroras

What is a magnetic storm?

Ritchie Calder, answering this in an *Unesco* feature writes:

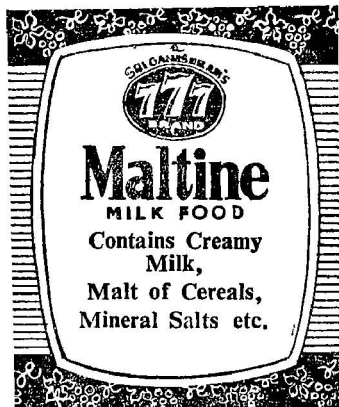
A magnetic storm is a turbulence in the ionosphere, the electric 'ceiling' of the earth, which reflects back radio-waves. Magnetic storms seriously interfere with broadcasts and with radio communications but they can also affect submarine cables and even ordinary telephone conversations. (One freak result of a magnetic storm was to transfer an embarrassingly private

conversation on the telephone to the transmitters of a U. S. radio net-work, so that millions heard it.)

The explanation lies in the magnetic properties of the earth. Most people know that the needle of a magnetic compass will point either to the north magnetic Pole (if it is north of the equator) or to the south magnetic Pole (if it is south). But these Poles also attract—draw into the earth's magnetic field—particles from space. The most spectacular demonstrations of this are the "auroras", the Northern and Southern Lights.

These auroras are wonderful pyrotechnic displays in which great curtains of ever-changing, coloured lights, drape themselves in the sky usually at a height of sixty to ninety miles above the earth. A study of the various forms which these auroras take and the nature of the colours, shows that the "folds" of the "draperies" are consistent with the lines of magnetic force.

These auroras, like the magnetic storms, are always most intense during the period of the sun-spot maximum. Sun-spots are great gaseous whirlpools on the face of the sun, and from the vortices of those whirlpools, as from the crater of a volcano, belch forth atomic particles which are drawn by the earth's magnetism into our atmosphere. When they meet the rarefied gases on the outer edge of our atmosphere, they produce an effect similar to that obtained by passing an electric current through a mercury, or sodium or neon tube, such as is used for street or interior lighting. In



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certain regions (not directly over the Poles themselves) these atom particles become visible.

Elsewhere, they may not be visible but they play havoc with the Heavenside and Appleton Layers, the "mirrors" which reflect radio signals. The result can be a "radio black-out" or distortions which make communications unintelligible.

Magnetic storms occur intermittently but the next serious and sustained outburst will be in 1968, the period of the sun-spot maximum.

\* \* \*

### Rock Magnetism

The poles of our earth are wandering and it is revealed by the study of sedimentary rocks and their magnetism.

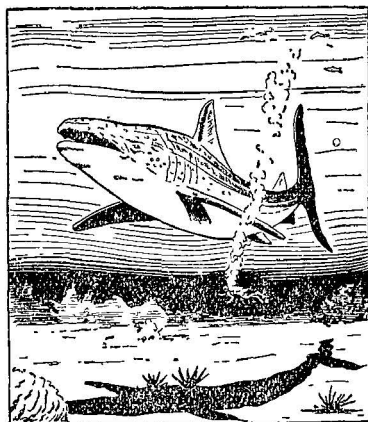
Rocks can be formed by 'sedimentation'. That is to say the original rocks of the earth's crust, or those thrust up from the interior of the earth, have been ground by glaciers, weathered by climate, and washed by the

rains and the 'sediment' has been re-deposited (like the silt of a river) in layers. Over millions of years, these layers have compressed each other to form the solid substances we call "sedimentary rocks".

Among the elements forming these rocks is iron. Iron is attracted to the earth's magnetic poles. As each layer formed, the iron crystals in it aligned themselves in the direction of the north or south Poles—they "pointed" to where the poles were at that time.

This characteristic of iron crystals in rocks has, in recent years, led to a remarkable discovery—that, somehow, the Poles have "wandered". At present, the north magnetic Pole is in the region of Prince Edward Island in the Canadian Arctic Archipelago. (It is not the same as the North Geographic Pole, which is at the end of the axis on which the globe turns).

But a study of the alignment of the iron crystals in the different layers of rock shows that the direction in which they were pointing has varied at different periods in geological time. By plotting the position of the magnetic pole to which these successive layers have been directed, it is found that the north Pole appears to have "wandered" from what is now Japan, across Siberia to the Western Hemisphere. Study of the rocks in the Southern Hemisphere suggests similar erratic behaviour of the south Pole. Even more strange is the evidence that some rocks in India appear to have crossed the Equator



The world's biggest fish is not the whale, as commonly supposed. The whale is not a fish, but a mammal. A species of shark, the whale shark, is the largest fish in the world. It reaches a weight of 25,000 pounds and a length of 60 feet. And though he's "the biggest," he's far from being the "fiercest," eating only tiny ocean organisms.

and they are now pointing to the South Pole instead of to the North.

It is asking too much to believe that the Poles have themselves shifted. The more likely explanation is that the crust of the earth has shifted, or crept, so that the layers had a different latitude and longitude at the time they were formed.

\* \* \*

### Continental Drift

The evidence of rock magnetism has given new support to the theory of continental drift which Professor Wegener propounded in 1912.

The theory implies that the land mass of the world was once coherent—a vast island—and that it broke up. The fragments became, as it were, rafts of *Sial* (the uppermost part of the Earth's crust) floating on the

heavier, underlying *Sima* (the basaltic layer).'

Wagener's idea had at least some justification from the map. If we treat the outlines of the continents like pieces of a jig-saw and fit them together, we will find that the bulge of Brazil fits nicely into the Gulf of Guinea, in Africa. Fitting Europe and North America together is not quite so simple, but Wegener insisted that, just as ice-floes not only drift but swing round, so the positions of, say the Spanish peninsula and Newfoundland, might have been distorted, and that, with a bit of juggling, it would be possible to make them fit together.

In the Southern Hemisphere, the jig-saw game is even more intriguing. If Madagascar is tucked closely back into Africa and we assume that Australia twisted away, the Australian Bight can be made consistent with the configurations of South Africa. But even when we have "tightened up" India, Indonesia and the rest, there is still a gap—

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a missing piece where the Indian Ocean is now located.

If, however, one regards the Scotia Arc (the Falkland Islands and the South Shetlands) stretching from the tip of South America to Antarctica, as a hinge, then Antarctica can be swung round and will fill the gap. We will have restored the Lost Continent of Gondwanaland.

A study of rock magnetism in Antarctica should show whether this explanation is within the realm of possibility.

●  
**MISUNDERSTOOD**

"Don't you love driving on a night like this?" the young thing asked her boy friend.

"Yes," was the reply, "but I thought I would wait until we got further up in the country."

\* \* \* \*

**NOVICE**

She was new to the social whirl and was eager to make an impression at the party. She asked her neighbour at the table what he did and was informed he was an author.

"How interesting," she said. "Then we have got something in common—you have written a book and I have read one."

\* \* \* \*

**HIS NERVES**

Agitated Caller: "I want something to quiet my nerves."

Lawyer: "But I'm not a doctor, I'm a lawyer."

Caller: "Yes, I know. I want a divorce."

# SIRSHASANA FOR HEALTH

Prime Minister Jawaharlal Nehru is credited with regularly doing the *Sirshasana*, and his remarkable good health is attributed to this yoga exercise. In the following article, an American medical expert, B. Tesniere, M.D., and Brahmachari Leland of the Self Realisation Centre, California, founded by Paramahansa Yogananda, scientifically discuss this asana and describe how it should be done for maximum benefit.

Present-day science is progressing so rapidly that many earlier conceptions and beliefs are being revised. The results of modern specialized scientific investigations are often surprising. For example, the physical world is no longer considered by scientists to be of a material nature, but a condensation of energy or even of thought (Sir James Jeans), or of mind stuff (Sir Arthur Stanley Eddington). "The spirit of the universe is the supreme reality," declares D. H. Andrews, professor of chemistry at Johns Hopkins University, who has recently opened a fantastic new perspective in science by recording the music of statues that "sing". And what about the process of dreaming, which has recently come within the reach of scientific instrumental exploration? Examples too numerous to mention testify to the rapid evolution of modern thinking toward a better understanding of the phenomena of life and creation.

In the particular field of bodily health, the ancient yoga pose of *Sirshasana*, the Headstand, offers an excellent subject for analysis in the modern scientific way.

Though practised since time immemorial in the East (Janaka, a famous Indian king who lived more than 5000 years ago, was a practitioner of the pose), the inverted pose has come to be regarded in the Western world as "anti-natural." This idea originated as early as the thirteenth century in Europe, and in 1774 the Royal Humane Society prohibited "inversion" as a method of resuscitation. At the time it was customary, and quite effective, to stand the victim on his head in order to get rid of water and froth in the lungs. The prohibition of this practice, however, was not unanimously accepted by medical authorities. Professor A. de Haen of Vienna University had just published in 1772 an important experimental work on the resuscitation of drowned dogs; in which he strongly advocated the inversion method. Nevertheless, prohibition of inversion spread over the United Kingdom, Europe and the United States, concomitantly with the rapid growth of Humane Societies throughout the world.

Toward the end of the nine-

teenth century, when the ancient Eastern science of Yoga became better known in the Western world, the public noticed the fact that inverted poses are used by yogis. It was natural to conclude that the practise of Yoga calls for standing on one's head. Many people thought that Yoga is only for those who are or want to be "different."

Yet the inverted position for resuscitation has never been given up by medical science. One of its best defenders was Dr. L. Prochownik, who in 1894 published such an impressive article that now a suspension method which bears his name is currently practised for resuscitation of the newborn. Many other physicians and physiologists have expounded the great value of the head-down poses; we shall mention here only Dr. A. Tindal of Glasgow, who in 1945 reported his own effective method of inversion for resuscitating the drowned.

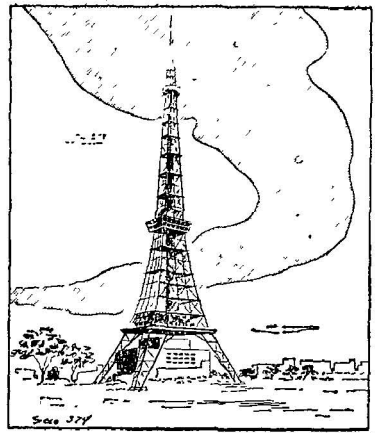
The main objection offered by the Royal Humane Society of London for prohibiting inversion was that its practise "increased the stagnation of blood in the head." This argument is oftentimes given nowadays in the West in regard to the Headstand. It is thought that the shifting of blood headward during the performance of *Sirshasana* may cause the rupture of a blood vessel in the brain, and thus lead to a stroke and paralysis. The objection, however, cannot be backed up either by the age-old experience of Eastern yogis or by modern Western scientific findings. Experimentation on animals shows that cerebral hemorrhages occur only when the gravitational



force exerted headward exceeds five times that produced by the Headstand. It is true that when the gravity pressure exceeds three times that met in *Sirshasana*, nose bleeds or small skin or eye (conjunctival) hemorrhages may occur in man, but this condition of gravitational stress—sometimes experienced during fighting or acrobatic flight—is never realized in the Headstand. On the contrary, an ample margin of security is offered to the normal individual who wishes to practise the pose.

In case of circulatory troubles, however, the argument is valid; any person who suffers from high blood pressure (over 150 mm. of mercury in young adults, and over 170 mm. of mercury in older persons), capillary resistance below normal, compression of the veins above the heart (veins of the superior *vena cava* system), heart diseases and lung diseases that impair the proper functioning of the heart, or eye troubles such as glaucoma, tendency to detachment of the retina, or weak eye capillaries, should not perform the Headstand.

Another objection commonly offered in the West in regard to the performance of the Headstand is that the vertebrae of the neck are not strong enough to support the weight of the whole body in the topsy-turvy position, that they are far less strong than the anklebone in the foot, which although very small, supports the weight of the whole body, including the head. Clinical experience, however, shows that the vertebrae of the neck may be very resistant to compression. When the spinal column is submitted to vertical pressure exerted in the head-to-foot direction—for example, in an automobile accident in which a back-seat passenger hits the top of the car with his head—it is not usually the cervical vertebrae that are crushed but rather the dorso-lumbar vertebrae. Pressures can be exerted on the spinal column: (1) through the spongy and thus fragile vertebral bodies in front of the spinal cord, and (2) through the two columns of the vertebral joints in back of the spinal cord; however, these columns, being made of compact bone, are very resistant to compression. In normal sitting position, a back-seat passenger has his neck slightly flexed backward; in an accident creating a vertical impact, as when the head hits the car top, his neck usually transmits unaffected the pressures through its two resistant columns of vertebral joints; while his back, usually slumped against the upholstery, is flexed forward, so that the vertebrae have to transmit the pressures through their fragile bodies and thus are usually crushed at the dorso-



There are 80 radio and television transmitting towers in the world over 1,000 feet in height. Seventy-nine of these are in the United States, with a 1,610-foot tower in New Mexico being the tallest in the world. Tokyo's 1,082-foot tower is the tallest in the world outside the U.S.

lumbar hinge. Should the neck be flexed forward, or at least straightened up, as happens for example during shallow-water diving, the cervical vertebrae, usually the fifth or sixth, would be fractured.

These clinical facts have a very practical bearing on *Sirshasana*. Of the two positions of the neck that are usually described for the practice of the Headstand, namely (1) the straight-neck position (top of the head touching the ground) and (2) the backward-bent neck (hairline touching the ground), the latter position is much safer, as it shifts the body weight in the neck region from the fragile vertebral bodies to the resistant columns of the vertebral articular processes. X rays taken of the neck during the practice of *Sirshasana* confirm this view, and demonstrate that the neck

vertebrae are more firmly imbedded in one another—thus affording more resistance to displacement—in the bent position of the neck than in its straight position.

*Sirshasana*, therefore, should never be practised when the vertebrae or their surrounding ligaments and muscles are not in perfect condition. People who are overweight or who have bone fragility in general, especially porous bones (osteoporosis, a frequent affection in older people), should not perform the Headstand.

There is a third point concerning the practice of the pose during any ill-health condition which, although rarely stressed, is of importance. Since in the Headstand the blood is shifted from the lower part of the body to the upper part, and impregnates more fully the tissues and organs above the heart (the brain in particular), one should be careful that only healthy blood is given in extra amount to the brain. When the blood contains much carbon dioxide, as for example when one has remained for several hours in a closed room, *Sirshasana* should not be practised. But if the blood is abundantly oxygenated, as after a few deep breaths, the practice of the pose is beneficial and particularly refreshing for the brain functions.

Likewise, when the blood is infected, as during general infectious diseases, or systemic infection of the heart and veins, or focal infection of the lungs or the teeth, the Headstand should not be practised, because of the possibility of infecting the

brain tissues and of formation of a brain abscess. This restriction, however, is unnecessary when a treatment against infection is instituted concomitantly with the practice of the pose. Two infectious diseases of the lungs (bronchiectasis and lung abscess) respond remarkably to "postural drainage" in a head-down position combined with anti-infectious therapy. But when the infection is so near the head that it can reach the brain tissue directly, such as in infectious disease of the ear (otitis), or of the nasal sinuses (sinusitis), or of the face or skull, the Headstand should not be practised.

To sum up these limitations from a pathological standpoint: persons who suffer from the cardiovascular, infectious, and eye diseases mentioned—especially pulmonary heart troubles—should never practise the Headstand or any other inverted posture. Overweight persons or those with neck-bone troubles should not practise *Sirshasana* but may perform other topsy-turvy poses such as, for example, *Viparita Karani*, the Dorsalstand, and *Survangasana*, the Shoulderstand.

From a physiological standpoint, the Headstand calls for the observance of the usual restrictions of asana practice. One should always wait two to three hours after a meal before practising the Headstand. After violent exercise, one should not perform the pose until the body has calmed down, although he may practise *Viparita Karani*, the Dorsalstand. Women should abstain from the pose during their menstrual periods. Children and older people can do the

pose; the Headstand will do them much good, and they usually like it; but, with children, one should first check that the anterior fontanelle in the skull is completely closed (normally it is closed by the time they are three years of age) and, with older people, that their blood pressure is not above normal, that they have no tendency to glaucoma, that their bones are not porous, and especially that they have no pulmonary heart diseases.

The technique of *Sirshasana* proper comprises the following steps:

1. Kneel, interlace the fingers, place the hands and elbows firmly on the floor. The position of the forearms is approximately a right angle.

2. Bend forward and put the forehead at the hairline or just a little bit above the hairline (whichever is found to be more comfortable and felt to be more secure) on a soft pad or folded blanket. Rest the back of the head against the palms and interlaced fingers. Then lift the knees from the floor.

3. Pushing with the legs, move the trunk until it reaches the vertical position of balance. Movements 1, 2, and 3 are easy to perform.

4. Now comes the delicate part, which consists in maintaining one's balance while elevating the legs to the vertical position: slowly raise the legs from the floor until they are folded against the abdomen. Carefully balance the body in this position by tensing the biceps and the muscles of the forearms and hands.



The young of many creatures do not naturally adopt the life habits of their parents. The baby seal, for instance, is afraid to enter the water which will become its native element. It must be taught by its parents to swim and to breathe for long submersion.

(5) When balance is reached in position 4, gradually unfold the legs until they are vertical.

Stay in the pose for one minute with normal breathing, concentrating the attention on the point between the eyebrows (the origin of soul perceptions).

Now gradually lower the legs to the starting position. Rest the forehead on the interlaced hands for several seconds, and then assume *Savasana*, the Relaxation Pose for at least one minute, or until heartbeats and breath<sup>o</sup> have returned to normal. The longer one stays in the Relaxation Pose after the Headstand, trying to concentrate on the refreshing effects of the pose upon the upper part of the body, the better the results.

Keypoints and hints for success:

(1) Be sure that the legs and especially the spine are kept

straight; and that the toes are kept together and pointed upward.

(2) If breathing through the nostrils is not easy in the pose, it is because of the accumulation of venous blood in the upper part of the body and particularly in the mucous membrane of the nasal cavity. In this case, breathing may be facilitated by pushing in and out with the abdomen rather than the rib cage. Only if this method does not work satisfactorily should one change from inhaling through the nostrils to breathing in through the mouth.

Airplane pilots face the same type of difficulty, although in a far more pronounced way, during outside loops or turns in gravitational flying, when their blood is forced headward with tremendous force. The pilots remedy this inconvenience by tightly shutting their lips, leaving only a small passage for the inhalation of air. This method, known as the suction manoeuvre or Muller manoeuvre, need not be practised in the Headstand, wherein the gravity pull is three or even four times less than in gravitational flying; nor should it be practised because, besides the disadvantage of oral breathing, it counteracts too much the effects of the Headstand on blood circulation, effects that are precisely what is sought in performing the pose.

(3) Beginners should do the pose only once a day, for one minute, preferably early in the morning, after a few deep respirations, since it makes the mind sharp for beginning the day. After some weeks of daily

practice of the pose, one may retain it for five minutes. If one should perspire before the five minutes are reached, he should immediately stop, as perspiration denotes the limit of one's bodily tolerance of the pose. In such case, one may instead perform the pose twice a day, upon waking and before retiring, for two or three minutes each time.

(4) If the pose brings out "poisons" in the upper part of the body (some persons complain that practice of *Sirshasana* develops pimples in this region), discard the pose completely until the situation has cleared up. It is helpful at such times to practise instead any of the spinal asanas, since they all stimulate the organs of excretion (kidneys and liver). The drinking of a glass of milk after each performance of the pose is advocated by yogis in order to counteract biologically the effects of gravity on the bodily "poisons" dislodged by long practice of the pose.

(5) If the pose is done in the early morning, it should be performed only after evacuation of the bladder and bowels. Matutinal sluggishness of the bowels may be counteracted by the powerful stimulation of a few rounds of *Uddiyana Bandha*, the Stomach Exercise.

(6) To assume *Sirshasana* is simple; to maintain one's balance in the pose is harder. The feeling of equilibrium in the the topsyturvy position has to be developed. Some persons progress much faster than others in this respect. To practise alone against a wall, or in a large empty room, or to perform the pose with the help of

a friend—these are various ways to improve one's balance. When one has achieved some proficiency he may try to perform the pose with closed eyes, which further develops the sense of equilibrium. When one practises the pose alone in the middle of a large room, he should remember that there is an entirely safe manoeuvre for falling backward. As soon as he feels that he is losing his balance backward, he should immediately bend his head against his chest. In this way, he will harmlessly roll on his spine (the bending of the neck resulting automatically in the bending of the rest of the spine; this is the "duck your head" reflex described by Rudolph Magnus), instead of hurting himself by falling flat on the floor.

(7) Get into and out of the Headstand very slowly. Smooth practice deepens the benefits of



Scientists say insects are the most experienced flyers in the animal world. They have been air-borne for some 200 million years and in some ways are superior to any flying machine. An airplane can fly farther and faster, but a common housefly can outmanoeuvre a jet.

the pose, while fast, jerky moves impair its efficacy.

—*Self Realisation Magazine.*

### SHOCKING AFFAIR

A tramp had been arrested and when taken to the police station was told to take off his clothes and have a bath.

"Me go in the water?" asked the shocked and astounded man.

"Yes, you need it," said the police sergeant. "How long is it since you had a bath?"

"Well," replied the tramp, "I ain't never been arrested before."

\* \* \* \* \*

### BORED

"The last speaker," said the Chairman of the Health Congress, "is a striking example of the efficacy of the doctrines he so eloquently advocates. Hale and hearty at eighty years of age, he could tire out many a man younger than himself."

A voice from the audience: "He did."

\* \* \* \* \*

### THE REASON

"My dear, surely you haven't spent all afternoon at the Smiths?"

"Yes, Auntie. They said such dreadful things about everyone who left before me that I didn't dare come away."

# THE OUTCASTE

The following story of the persecution of the untouchables in a village in India is published by *New York Times*. Untouchability is abolished by law in India but stray instances of caste prejudice may still linger in remote regions. And as long as even one such single instance occurs it is likely to be played up in foreign papers, creating a wholly distorted impression of the conditions in this country.

BY PEGGY & PIERRE STREIT

The hot dry season in India ... a corrosive wind drives rivulets of sand across the land; torpid animals stand at the edge of dried-up water holes; newspapers report that in the east wells are empty and villages have left their fields. The earth is cracked and in the rivers the sluggish, falling waters have exposed the sludge of the mud flats. Throughout the land the thoughts of men turn to water. And in the village of Rampura these thoughts are focused on the village well.

It is a simple concrete affair, built upon the hard earth worn by the feet, of five hundred villagers. It is surmounted by a wooden structure over which ropes, tied to buckets, are lowered to the black, placid depths twenty feet below. Fanning out from the well are the huts of the villagers—their walls white from sun, their thatched roofs thick with dust blown in from the fields.

At the edge of the well is a semi circle of earthen pots and, crouched at some distance behind them, a woman. She is an

untouchable—a sweeper in Indian parlance—a scavenger of the village. She cleans latrines, disposes of dead animals and washes drains. She also delivers babies, for this—like all her work—is considered unclean by most of village India.

Her work—indeed, her very presence—is considered polluting, and since there is no well for untouchables in Rampura, her water jars must be filled by upper-caste villagers.

There are dark shadows under her eyes and the flesh has fallen away from her neck, for she, like her fellow outcastes, is at the end of a bitter struggle. And if, in her narrow world, shackled by tradition and hemmed in by poverty, she had been unaware of the power of the water of the well at whose edge she waits—she knows it now.

Shanti is 30 years old deserted by her husband, supporting three children. Like her ancestors almost as far back as history records, she has cleaned the refuse from village huts and lanes. Hers is a life of inherited rights. She serves, and her work calls

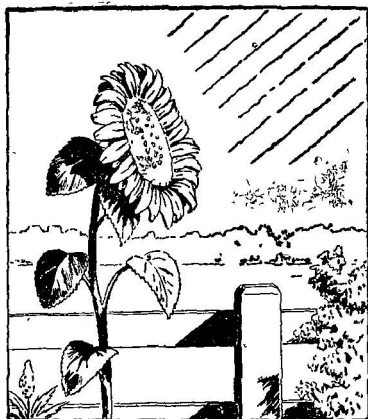
for payment of one chapatty—one thin wafer of unleavened bread—a day from each of the thirty families she cares for.

But this is the hiatus between harvests; the oppressive lull before the burst of monsoon rains; the season of flies and dust, heat and disease, querulous voices and frayed tempers—and the season of want. There is little food in Rampura for anyone, and though Shanti's chores have continued as before, she has received only six chapatties a day for her family—starvation wages.

Ten days ago she revolted. Driven by desperation, she defied an elemental law of village India. She refused to make her sweeper's rounds—refused to do the work tradition and religion had assigned her. Shocked at her audacity, but united in desperation, the village's six other sweeper families joined in her protest.

Word of her action spread quickly across the invisible line that separates the untouchables' huts from the rest of the village. As the day wore on and the men returned from the fields, they gathered at the well—the heart of the village—and their voices rose, shrill with outrage: a sweeper defying them all! Shanti, a sweeper and a woman, challenging a system that had prevailed unquestioned for centuries!

Their indignation spilled over. It was true, perhaps, that the sweepers had not had their due. But that was no fault of the upper caste. No fault of theirs that sun and earth and water had failed to produce the food by



Though a sunflower has no muscles, its blossom moves with the sun. The process is called heliotropism. Cells grow faster on the shaded side of the sunflower's stem, causing the curvature.

which they could fulfill their obligations. So, to bring the insurgents to heel, they employed their ultimate weapon: the earthen water jars of the village untouchables would remain empty until they returned to work. For the sweepers of Rampura the well had run dry.

No water: thirst, in the heat, went unslaked. The embers of the hearth were dead, for there was no water for cooking. The crumbling walls of outcaste huts went untended, for there was no water for repairs. There was no fuel, for the fires of the village were fed with dung mixed with water and dried. The dust and the sweat and the filth of their lives congealed on their skins and there it stayed, while life in the rest of the village—within sight of the sweepers—flowed on.

The days began and ended at the well. The men, their dhotis wrapped about their loins, congregated at the water's edge

in the hushed postdawn, their voices mingling in quiet conversation, as they rinsed their teeth. The buffaloes were watered, their soft muzzles lingering in the buckets before they were driven off to the fields.

Then came the women, their brass pots atop their heads, to begin the ritual of water drawing: the careful lowering of the bucket in the well, lest it come loose from the rope; the gratifying splash as it touched the water; the manoeuvring to make it sink; the squeal of rope against wooden pulley as it ascended.

As the afternoon wore on and the sun turned orange through the dust, the men came back from the fields. They doused the parched, cracked hides of their water buffaloes and murmured contentedly themselves, as the water coursed over their own shoulders and arms. And finally, as twilight closed in, came the evening procession of women, stately, graceful, their bare feet moving smoothly over the earth, their full skirts winging about their ankles, the heavy brass pots once again balanced on their heads.

The day was ended and life was as it always was—almost. Only the fetid odour of accumulated refuse and the assertive buzz of flies attested to strife in the village. For, while tradition and religion decreed that sweepers must clean, it also ordained that the socially blessed must not. Refuse lay where it fell and rotted.

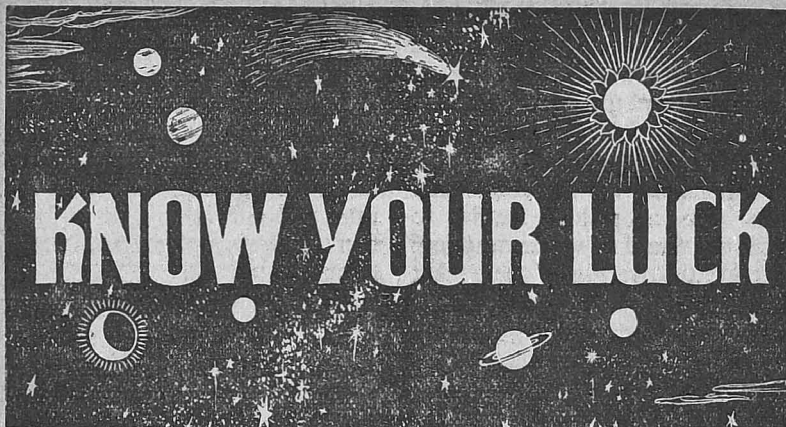
The strain of the water boycott was beginning to tell on the untouchables. For two days they had held their own. But on the

third their thin reserve of flesh had fallen away. Movements were slower; voices softer; minds dull. More and more the desultory conversation turned to the ordinary: the delicious memory of sliding from the back of a wallowing water buffalo into a pond; the feel of bare feet in wet mud; the touch of fresh water on parched lips; anticipation of monsoon rains.

One by one the few tools they owned were sold for food. A week passed, and on the ninth day two sweeper children were down with fever. On the tenth day Shanti crossed the path that separated outcaste from upper caste and walked through familiar, winding alleyways to one of the huts she served.

"Your time is near," she told the young, expectant mother. "Tell your man to leave his sickle home when he goes to the fields. I've had to sell mine." For it is the field sickle that cuts the cord of newborn babies in much of village India. Shanti, the instigator of the insurrection, had resumed her ancestral duties. The strike was broken. Next morning, as ever, she waited at the well. Silently, the procession of upper-caste women approached. They filled their jars to the brim and without a word they filled hers.

She lifted the urns to her head, steadied them, and started back to her quarters—back to a life ruled by the powers that still rule most of the world: not the power of atoms or electricity, nor the power of alliances or power blocs, but the elemental powers of hunger, of disease, of tradition—and of water.



P. V. RAO, 2/5, BESANT ROAD, MADRAS-5

### MESHA RASI or ARIES

Planetary combination in the 6th, 7th and 8th is of a mixed nature aspecting your activities and undert a k i n g s in various ways and also your life, socially and professionally in the month. The first half shows oppositions from many more than in the past and, therefore, you have to face hard struggle in order to win your cause on which you have set your heart. Rahu aspected by Sani indicates that your enemies are working against your interest. Your creditors are after you rendering your life more miserable but as Rahu is in the 6th house, in his own element, your enemies will be rendered powerless. Sukra's position in the 5th house aspected by Sani will promote your financial interest and make it more convenient for you than before. Domestically perhaps you may not feel happy. Officially you may have more grouse than before for some

Aswani  
harani &  
¼ Krithika

time to come. Last week of this month shows your disturbed health and a journey. Merchants will do well in this month. Financially they will improve. Partnership will pay well.

2, 5, 6, 9, 10, 11, 16, 17, 18, 20, 21, 27, 29, 30 are better days.

### VRISHABA RASI or TAURUS

This is a more fortunate month than the last one, as the planetary combination radiates greater benefic influences over your affairs this month. The solar course through the 6th house is a happy star turn for your general success. Many of your undertakings or pending affairs so far will be favourably settled. You will, therefore, be enjoying greater mental peace than before. Planets in 6th, 7th and 8th will enable you to earn more than before and even unexpected income may come your way since

¾ Krithika  
Rohini & ¼  
Mrigashira



# What Strange Powers Did The Ancients Possess?

**E**VERY important discovery relating to mind power, sound thinking and cause and effect, as applied to self-advancement, was known centuries ago, before the masses could read and write.

Much has been written about the wise men of old. A popular fallacy has it that their secrets of personal power and successful living were lost to the world. Knowledge of nature's laws, accumulated through the ages, is never lost. At times the great truths possessed by the sages were hidden from unscrupulous men in high places, but never destroyed.

## Why Were Their Secrets Closely Guarded?

Only recently, as time is measured; not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; nor recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which “whispers” to you from within.

## Fundamental Laws of Nature

Your habits, accomplishments and weaknesses are the effects of causes. Your thoughts and actions are governed by fundamental laws. Example: The law

of compensation is as fundamental as the laws of breathing, eating and sleeping. All fixed laws of nature are as fascinating to study as they are vital to understand for success in life.

You can learn to find and follow every basic law of life. You can begin at any time to discover a whole new world of interesting truths. You can start at once to awaken your inner powers of self-understanding and self-advancement. You can learn from one of the world's oldest institutions, first known in America in 1694. Enjoying the high regard of hundreds of leaders, thinkers and teachers, the order is known as the Rosicrucian Brotherhood. Its complete name is the “Ancient and Mystical Order Rosae Crucis,” abbreviated by the initials “AMORC.” The teachings of the Order are not sold, for it is not a commercial organization, nor is it a religious sect. It is a non-profit fraternity, a brotherhood in the true sense.

## Not For General Distribution

Sincere men and women, in search of the truth—those who wish to fit in with the ways of the world—are invited to write for complimentary copy of the sealed booklet, “The Mastery of Life.” It tells how to contact the librarian of the archives of AMORC for this rare knowledge. This booklet is not intended for general distribution; nor is it sent without request. It is therefore suggested that you write for your copy to: Scribe M.C.M.

*The* ROSICRUCIANS  
[AMORC]

25 Garrick St. London W.C.2, Eng.

Budha-Guru combination is favourable for sudden acquisition of wealth. Money may come through your relations, writings, business, bank, as the case may be. Your activities will increase from the 2nd half when Surya also enters the 7th house to enable you to become individualised in the sphere of your activities. House move perhaps may be the central point engaging your attention. Investment is propitious. Marriage negotiations, if any, will go through successfully. Mother if you have will call for your special attention. Health may require your special notice. You have greater satisfaction from your children. Officially you will have encouragement. Business men will be unusually lucky. Partnership will flourish.

2, 6, 9, 10, 11, 16, 17, 18, 20, 21, 27, 30 are good days.

#### MITHUNA RASI or GEMINI

Planetary alignment may not prove beneficial to you as major planets are ill placed. Your ruler Budha in the 8th house in conjunction with Guru is no doubt happily con- figured indicating that you will have sound advice and direction in your life's activities. But the guidance may not help you much since you may not act up as counselled. On the other hand greater antipathy or bad feelings may result as your ill luck would have it. The combination speaks for your financial indebtedness or indisposition than before during this month. Enemies will trouble you. Financially also you will not



A new kind of hunter stalks U.S. forests. As part of a genetics study, he uses a rifle to shoot down limbs from trees with outstanding growth qualities. These limbs are grafted to root stock to yield trees which will grow three times faster, yield better wood, resist fire, insects and disease.

feel happy. Domestically perhaps you may feel better during the second half. Take care of your diet which requires greater care in the second half. Officially you may not feel encouraged. A rift may ensue with your boss or colleagues, which you may try to avoid. Merchants will not do well during this month. Much handicap will be experienced by them. Indebtedness will increase. Foreign business will prosper.

2, 3, 6, 7, 8, 9, 11, 14, 16, 17, 18, 20, 21, 28, 29, 30 are favourable days.

#### KARKATAKA RASI or CANCER

With the major planets favourably disposed there is greater radiation of beneficial rays over your affairs in general. Happy and gay will

½ Punarvasu  
Pusya &  
Ashlesa

therefore be this month. The solar course in the first half indicates that you are domestically inclined and better placed in life in general in home surroundings. Sukra in the 2nd, Guru-Budha in the 5th are gainful in this direction for your harmony at home and in your activities outside. Second half will be equally good for your general welfare though you may not be mentally happy on account of conflicting thoughts overwhelming your mind with unusual tension. Children will claim your greater attention. Financially this month provides you with greater facilities than before. The month is more speculatively inclined. It is therefore lucky for the speculators to earn more money especially in gold, silver and oil or liquids. Domestically this is a happier month. Change of house may be a probability in a few cases, where the need is felt. Officially this is a month of favour from your boss. You will conduct yourself to his entire satisfaction thereby winning his confidence. Merchants will find this month more speculatively successful than the last. Partnership will pay them well. Foreign business will be a success.

2, 6, 7, 8, 9, 10, 11, 13, 15, 16, 18, 20, 21, 27, 30 are good days.

### ● SIMHA RASI or LEO

Planetary configuration tends to improve your affairs in all respects. The major planet Guru remains in the 4th house along with the lord of income

Makha,  
Poorvaphal-  
guna and  
¼ Uthara-  
Phalgunā

~~~~~X~~~~~  
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Pillaiar Kovil Kadai)

~~~~~X~~~~~  
Budha indicating that you are more optimistically inclined and that the atmosphere around you is harmonious and gay and that you are satisfied with the current undertakings. Sukra, the lord of your profession, though entering his debilitated house Kanya, becomes emphatically strong financially as he becomes conjunct with Rahu helping your objectives, and opening new sources of income to supplement those you have already. Financially, therefore, greater accent on your financial conveniences is noticeable. Sani aspecting Rahu and Sukra after the 3rd may bring about some unexpected differences of opinion or a rift among members of the family, wherein a woman is concerned. Your indifference to it or non-interference is counselled. Domestically planets in the 4th are calculated to cause some strain in the first half. Second half is good for investment, change of house etc. Officially the month is encouraging. Merchants will gain more profits than before.

2, 5, 6, 10, 11, 16, 17, 18, 20,

21, 29, 30 are better days.

### KANYA RASI or VIRGO

Malefics are holding on more strongly against your interest than before. Your ruler in third house along with Guru indicates

$\frac{3}{4}$  Uttara-phalgun  
Hastha and  
 $\frac{1}{2}$  Chitra

that you may have a journey, some new knowledge acquired, and new contact with men of learning, influence and rank or of spiritual merit. You may also take interest in marriage affairs of your family members. Mother may claim your attention. Avoid quarrel at home and be patient and prudent in your dealings with elders. You may be very much interested in the affairs of your brothers who may co-operate with you more than before. The month is best for all those who are interested in spiritual culture and atma vidya. They can dive deep into the well of mystic knowledge and have a glimpse of the effulgence of Divine consciousness, both in this as well as next month. Financially there is likely to be a windfall but the month's income is characterised by high fluctuation. Sani's aspect might not prove gainful and encouraging officially. Your work becomes heavier and more responsible. Accounts will cause you greater anxiety. This is an ordinary month for merchants. They might expect better turnover next month. Foreign business will be more encouraging.

2, 3, 6, 8, 11, 16, 17, 18, 21, 27, 30 are better days.

THULA RASI or LIBRA  
Planetary combinations are



Some large sea anemones which lumber across the ocean bottom, are so poorly coordinated that they may leave fragments of their bodies behind. Experts say these fragments then grow into completely new animals.

$\frac{1}{2}$  Chitra  
Swathi and  
 $\frac{3}{4}$  Vishaka

favourably configured. With benefics favourably aligned, you will be lucky

enough to achieve your cherished plans or desires with minimum effort. Your ruler though neecha or debilitated in the 12th house from the 3rd you may gain in the course of the month. For, Sukra in Kanya is exceptionally lucky for Thula Rasi alone as orthodox astrology would have it. Sani's aspect might disturb your physical condition a little if your dasa bhukti is unfavourable. Financially Surya and Mangal make a good combination for a windfall. Second half when Surya enters the 2nd house there may be greater conveniences of money. Domestically this is a favourable month for investment and happiness in the home circle. Officially the aspect of Guru is gainful. Heavier work is indicated than before. Mer-



The constellation Andromeda is the most distant object visible to the unaided eye. Its light, traveling 186,000 miles a second, requires about two million years to reach the earth. Until a few decades ago astronomers thought Andromeda was a nebula, a luminous cloud of gas. A 100-inch telescope proved the misty-patch was a system of separate stars, the first that man had discovered outside his own galaxy.

chants will be very lucky during this month. Partnership will prove profitable. Foreign business will be encouraging.

2, 3, 4, 6, 7, 9, 10, 11, 14, 15, 17, 20, 21, 28, 29, 30 are better days.

### VRISHCHIKA RASI or SCORPIO

Planetary map shows a happy combination particularly from the second half. Guru Budha combination

‡ Vishaka,  
Anuradha,  
& Jeshta.

is a great testimony to two important affairs in life viz. financial prosperity and development of spiritual culture. This combination consists of dhanalabhadipathis favouring unexpected gain of money and friend-

ships. The two planets of wisdom and knowledge are a rare combination for those aspiring for spiritual knowledge. Saints or others spiritually inclined will be in the limelight according to the strength of their spiritual attainment. Domestically there is greater harmony than before. Expenditure is heavier. Officially first half may not be so beneficial as the second when there will be greater appreciation of your work by your boss. Merchants will be unusually lucky. They will be able to bag more profit. Partnership will prove lucrative and foreign business will be more encouraging.

2, 6, 11, 16, 17, 18, 21, 28, 29, 30 are good days.

### DHANU RASI or SAGITARIUS

Planetary alignment proves in no way better for

Moola, your affairs than in  
Poorvashada the last month.  
‡ Uttarashada

Disappointment, delay, frustration, worries, differences, are the chief outstanding features of the month as more planets will be seen massing around the 12th house. First half perhaps will be better than the second because of the help of people who are sympathetically disposed towards you. Second half will not be favourable as the grouping of planets is unfavourable to your interests. 12th house is a house of self-undoing where its lord Mangal will also transit in the last week of the month indicating that things are not evidently favourable and so you must be careful. Financially expenditure is increasingly felt. First half

perhaps will prove financially more convenient than the second. A journey may occur. Those intending going overseas will find opportunities favouring them. For others having different schemes on hand there will be inimical opposition and frustration of hopes. Officially first half is more favourable. A transfer may occur, if tried. Merchants will find the first half better. Second half will find business dull and static.

2, 4, 6, 10, 11, 16, 17, 27, 30 are favourable days.

### MAKARA RASI or CAPRICORN

Planetary disposition envisages greater encourage-

Uttarashada  
Srivana  
Dhanista ½

ment and realisa-  
tion of hopes.

Planets in the 10th and Sukra in the 8th might spell something bad about the health of a near relation of yours. Second half will prove more comfortable and assures you success in all your activities at home and outside as well. Friends and friendships will particularly appeal to you more than anything else. You will gain through them. Socially you may be happier. One of your children will cause you some anxiety. Your lord Sani in the 12th house indicates your concern over expenditure. But it should prove convenient enough as the month is under way. Domestically planets indicate greater harmony than before. Planets in the 10th indicate that your general health requires special attention. Officially you stand to gain through the help of your sympathisers, bosses or relations.



A medieval superstition that the devil lurks in 90-degree corners lingers in the tiny French Alpine village of Saint Veran. Almost nowhere in the modest log-and-stone houses of the community can one find a true right angle.

Avoid friction. Merchants will find this month lucky. Partnership will prove prosperous.

2, 5, 6, 9, 11, 14, 16, 17, 18, 20, 27, 28, 29, 30 are better days.

### KUMBA RASI AQUARIUS

Planetary position is such this month that there is greater radiation of beneficial rays over your affairs in general. The major planets Sani and Guru are favourably configured during this month and you will therefore be happy and gay. Rahu in the 8th may prove slightly troublesome after the entry of Sukra in Kanya on the 3rd in respect of your health and undertakings. A distant journey may occur in the first half. Your ruler Sani in the 11th is in the house of your ambition, desires, and wishes to be fulfilled. You will

½ Dhanista  
Sathabhisha  
& ¼ Poorva-  
bhadra

therefore, find that many of your cherished objectives will be accomplished in spite of troubles to start with. Financially the month registers greater improvement. Money may come in through more than one source. Domestically this is a happy month on account of Guru and Budha aspecting the 4th house. Change of residence may be in the picture in some cases. Self driven car owners must be careful to avoid accidents on the road. One of your brothers or near relations will come up to your notice. Officially this is a very lucky month. Your progress is significantly noticed as the month is under way. Perhaps first half might cause you some unnecessary and imaginary troubles. Merchants will also be equally lucky during this month. They will enjoy greater popularity in their business. New offices may be started or established.

1, 2, 4, 6, 11, 16, 17, 20, 21, 29, 30 are better days.

### MEENA RASI or PISCES

With planets in the 7th, 8th and 10th coursing through unfavourable houses there may not be much satisfaction for you in your

‡ Poorvabhadra  
Uttarabhadra  
& Revathi

surroundings. The only favourable planet is Guru along with Budha in the 9th house. Sukra in the 7th joining Rahu and aspected by Sani indicates lack of peace in the domestic circle and may involve you in unnecessary troubles temporarily. Expenditure will be heavier than before. As the month is underway the position of Mangal in the 8th will bring about better financial conveniences and much of your financial anxieties will cease. Planets in the 7th and 10th do not indicate a harmonious life in the home circle. Planets in the ninth in the course of the second half will bring about a philosophical attitude towards life or even a change in the life you are now pursuing. Health matters will claim your special attention in the first half in particular. Diet should be taken care of with the least symptom of disturbed health. Officially second half is better, and all your worries may cease tormenting you thereafter. A transfer in some cases is envisaged. Merchants will find first half risky ending in some loss. Second half will register improvement. Foreign business offers greater advantages and profit takings.

2, 5, 6, 7, 9, 14, 17, 20, 21, 28, 29, 30 are better days.

### IGNORANCE

Mrs. Newlyrich, wanted a portrait of herself painted by a local artist who had made a name for himself.

"Nonsense," declared Mr. Newlyrich. "I intend taking a trip to Europe shortly. We will then engage one of the old masters to do your portrait."

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The penalty that good citizens have to pay for not taking part in national affairs is to be ruined by bad men. ---Plato.

# GO FORWARD

Once upon a time a wood-cutter went into a forest to chop wood. There suddenly he met a brahmachari. The holy man said to him, "My good man, go forward." On returning home the wood-cutter asked himself, "Why did the brahmachari tell me to go forward?" Some time passed. One day he remembered the brahmachari's words. He said to himself, "To-day I shall go deeper into the forest." Going deep into the forest, he discovered innumerable sandalwood trees. He was very happy and returned with cart-loads of sandalwood. He sold them in the market and became very rich.

A few days later he again remembered the words of the holy man to go forward. He went deeper into the forest and discovered a silver mine near a river. This was even beyond his dreams. He dug out silver from the mine and sold it in the market. He got so much money that he didn't even know how much he had.

A few days more passed. One

day he thought: "The brahmachari didn't ask me to stop at the silver-mine; he told me to go forward." This time he went to the other side of the river and found a goldmine. Then he exclaimed: "Ah, just see! This is why he asked me to go forward!"

Again, a few days afterwards, he went still deeper into the forest and found heaps of diamonds and other precious gems. He took these also and became as rich as the god of wealth himself.

Whatever you may do, you will find better and better things if only you go forward. You may feel a little ecstasy as the result of japa, but don't conclude from this that you have achieved everything in spiritual life. Work is by no means the goal of life. Go forward, and then you will be able to perform unselfish work.

—From Tales and Parables of  
*Sri Ramakrishna.*

## TOO TRUE

It happened at a quiz programme when a soldier took his place before the microphone.

"Here is your question," said the master of ceremonies. "How many successful jumps must a paratrooper make before he qualifies?"

The soldier thought a moment, then gave his answer: "All of them."

\* \* \* \*

"Hullo, old man! How you've changed! What's making you look so old?"

"Trying to keep young," was the reply.

"Trying to keep young?"

"Yes—nine of them," was the gloomy response.